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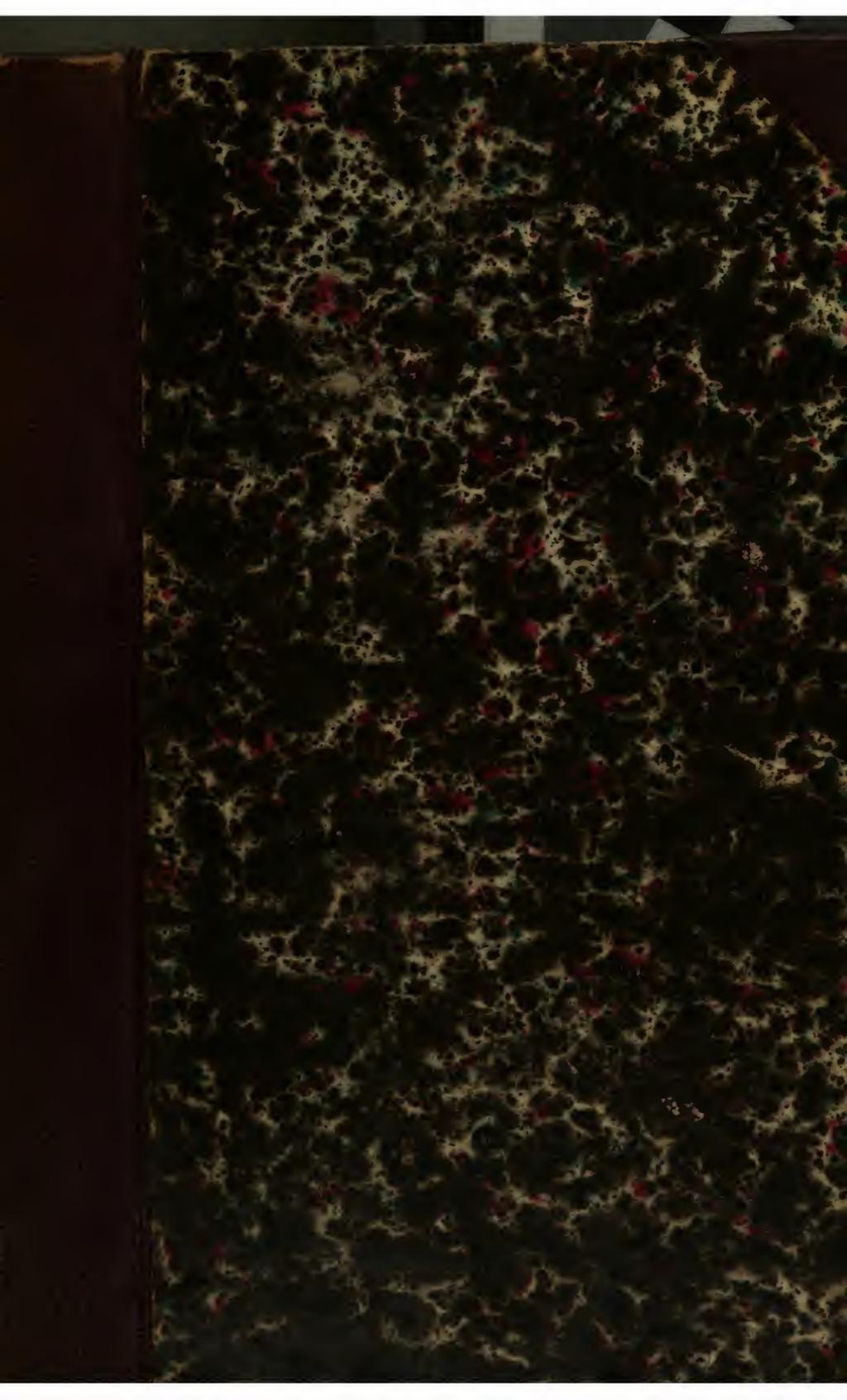
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THE  
FREEMASONS'  
MONTHLY MAGAZINE.

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BY CHARLES W. MOORE,  
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

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VOLUME XXII.

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BOSTON:  
PRINTED BY HUGH H. TUTTLE.  
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1864 Feb 12  
Signed the Bonds  
Charles W. Moore

TO

MY FRIEND AND BROTHER,

R. W. WILLIAM SUTTON, Esq.,

*Deputy Grand Master*

FOR

THE SECOND MASONIC DISTRICT

OF

*Massachusetts:*

IN TOKEN OF

MY RESPECT FOR HIS CHARACTER

AS

*An Honest Man:—A faithful Mason:*

THE GENEROUS

*Friend and Benefactor of the Poor:*

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

RESPECTFULLY DEDICATED.



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M O N T H L Y M A G A Z I N E.

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O U R N E W V O L U M E .

WHAT to others, as well as to ourselves "personal," the first of January will be, this first of November is to us "editorial," for to-day "we"—the Monthly Masonic Magazine—enter upon our twentysecond year,—a long life for a periodical, though how short, compared with our life personal, a modest reserve forbids our revealing! Most deeply do we feel, however, our indebtedness to that GREAT POWER whose goodness has thus granted continued life and vigor to us both—to the Magazine, that has been so long and widely honored by the support of our Brethren, and to its editor.

It has generally been our custom, on the commencement of each new Magazine-year, to take a brief review of the last twelvemonths, or to offer some words of advice in regard to the new era of existence upon which we were entering; and on no former occasion was this course ever more pointedly called for than now, at least as regards a serious retrospect of the past year—serious, but, though mixed with much alloy of sorrow, yet, on the whole, illumined by an earnest spirit of joy and thankfulness.

The year that closed yesterday has indeed been a solemn and most eventful one, not to the Masonic Brotherhood alone, but to America, yes, and to the whole world, for what part of that world, we would ask, can separate its sympathies from the startling events that have been happening here? Or even, putting aside all questions of voluntary sympathy, is not the cause of liberty and civilization itself so intimately identified with the struggle in which our country has been, and is, alas! engaged, that each enlightened and civilized member of the great world-family of na-

tions *must* feel its own most vital interests to be virtually staked on the issue of the still undecided combat?

While carefully avoiding the discussion of topics that might appear more suitable for a political periodical—and on this New-Year's Day of our Magazine we would especially shun everything calculated to excite controversy, so that we may commence the year "*cum bonis omnibus*"—how can we look back over the last twelve months, without being alternately agitated, and that to the heart's lowest depths, by proud and throbbing exultation for the many, almost countless, deeds of heroism, self-sacrifice and purest patriotism, by our country's noble sons—of whom Masonic Brethren may, with a just and rightful pride exclaim, "*quorum pars magna fut*"—and by heavy, soul-oppressing sorrow for the many loved ones lost to us on earth forever—the many brave ones, whom but yesterday, as it were, we saw before us in the full flush of their manly youth and vigor, but of whom now it may be all too truly said—

"Last noon beheld them full of lusty life,  
Last eve in Beauty's circle proudly gay,  
The midnight brought the signal sound of strife,  
The morn the marshalling in arms—the day  
Battle's magnificently stern array!  
The thunder-clouds close o'er it, which when rent  
The earth is covered thick with other clay  
Which her own clay shall cover, heaped and pent,  
Rider and horse,—friend, foe,—in one red burial blent!"

Nor is it on the battle-field alone that Anguish and Death have, during the by-gone year, been exhibiting their mighty and fearful power, for though, thank God! it cannot be said that

"Desolation reaped the famished land,"

yet desolation,—and that direst and most distressing,—desolation of the heart and the home,—has indeed been marching with a ruthless stride through every portion of the country! The tale of each of the many bloody battles that have been fought almost daily, either on the banks of the Potomac, or on the plains of Kentucky, or upon the heights of Corinth, has, when read aright, revealed to the reader's eye the harrowing view of hearts and homes forever darkened by the loss of that which "lent to life its chiefest charm"—the late so happy wife transformed into a lovely, sorrow-stricken widow—the late so bright and blooming maiden, who, inspired by a heroine's patriotism, had but yesterday cheered on her betrothed upon his path of duty, now, with pale cheek and weeping eyes, lamenting in vain the loss of her soldier-lover! Nor are these and such like sorrows the only ones with which the cup of the past year has been running over. There have been others of even darker character, because

associated with no lofty sentiments and proud memories to redeem and relieve them. ... Worse, far worse, than death of brother on the battle-field—worse than the sorrow of maiden for her lover, of widow for the husband of her youth—is, or ought to be, the grief of the patriot, who, during the past year, has so often been forced to witness, on the one hand, the wretched spectacle of fanatic folly riding rampant over just and sober counsels, and, on the other, that of a base selfishness, making merchandize out of the blood of our country's heroic defenders, and erecting the lofty column of its own foul fortunes—an insulting trophy—above the fields drenched with their blood and covered with their mutilated bodies.

Such are some of the sad—most sad—recollections recalled by a glance over the by-gone year, and, as we reflect upon them, the retrospect would, at first, appear almost entirely dark. But ungrateful indeed would be our hearts were they to cherish that impression beyond the passing moment. While we mourn for our Brethren taken from us, must we not feel that the loss is ours rather than theirs, and that we might well envy them their good fortune in having realized Solon's test of a happy life, as detailed by Herodotus in that touching story of Tellus, the Athenian :—" When a favorable opportunity offered," says the 'Father of History,' " Crœsus questioned Solon as follows :—" O ! Athenian guest, seeing that much report hath reached us concerning thee, both in regard to thy wisdom and thy wanderings, how that, led by a love of knowledge, thou hast visited much of the world, for the purpose of inspecting it—now therefore a desire hath come upon me to inquire of thee, who is the most fortunate of all the men thou hast hitherto seen ?" Now he made this inquiry, thinking himself to be the most fortunate of men. Solon, however, not flattering him, but speaking plainly and truthfully, replies :—" O king, Tellus, the Athenian." Then Crœsus, surprized at what was said, took him up shortly with the question : " On what sort of grounds dost thou judge Tellus to be the most fortunate ?" Then he answered : " To Tellus, in the first place, whilst his country was still prosperous, there were sons both brave and beautiful, and he lived to see children born and spared to them all : and, in the second, to him, being well supplied with the comforts of life, as fortunes go with us, an end of life the most glorious of all happened ; for, a battle taking place between the Athenians and their neighbors in Eleusis, he, having gone to the help of his countrymen and put the enemy to flight, fell most nobly, fighting : and the Athenians both buried him at the public expense on the spot where he fell, and awarded high honors to his memory."

Yea ! even those of us whose blood courses less swiftly through our veins by reason of advancing years, or who, even on rational and humane

grounds, are averse to war, except as a matter of absolute necessity, even we cannot but feel the force of Solon's reasoning, and acknowledge, that death met upon the battle-field, while defending fatherland and freedom, is indeed most glorious to the dying warrior, and bequeaths a heritage of glory to his surviving kindred: and this thought will prove a powerful consoler to the hearts of those kindred who will thus be led to associate with the memory of the lost husband, brother, son, such thoughts as were those of the elder Kœrner for his warrior-poet son, so beautifully embodied in verse by Mrs. Hemans:—

A song for the death-day of the brave !  
 A song of pride—  
 The youth went down to a hero's grave,  
     With the sword his bride.  
 He went with his noble heart unworn  
     And pure and high—  
 An eagle stooping from clouds of morn  
     Only to die !  
 \* \* \* \* \* \* \*  
 He hath left a voice in his trumpet-lays  
     To turn the flight—  
*And a guiding spirit for after days*  
     *Like a watchfire's light !*

Are not these lines as applicable to-day to the memory, among countless others, of the young hero Theodore Winthrop, as they were to that of Kœrner?

But neither is it from associations such as these, that we, at least, as Masons, would derive all our comfort amid the dread sorrows of the battle-field. As we look over the past year, even amid those dark and terrific scenes, there rises up before the eye of memory, many a bright and benignant vision of the Spirit of Masonry, passing gently over the blood-stained plain and its mingled, mutilated burden of dead and dying friends and foes, and shedding upon them her blessed influence,

"Dropping, like the gentle dew from heaven  
     Upon the place beneath."

Many, very many, we rejoice to say, have been the instances, whose record has reached us, in which this blessed and blessing spirit has brought help at the hands of Brethren to the wounded and the suffering, consolation to the dying, and respect to the dead, whose corpses have been again and again sought by loving Brothers amid the heaps of carnage, at the double risk of death from the enemy's guns and from the miasma of corruption, and brought away for honorable burial.

And in all the other scenes of misery with which war has overspread the land, the same Spirit of Love and Charity has been actively at work,

bringing consolation to the afflicted, and kindling the light of hope once more in the darkened and desolated home. It is with no invidious or rival feeling towards that general Charity which our people have shown every willingness to exert in behalf of those left more or less destitute by the war, that we refer with sincere gratification to the intelligence which has reached us from various quarters of the strenuous and effective labors of Masonry in this direction. Those labors have during the past year been extensively directed to the relief and support of the widow and the orphan. And if we are asked what consolation we can find for those darker sorrows, sprung from a baser source, to which we have referred, as tending so greatly to deepen the gloom of the year's retrospect, we answer promptly that, as Masons, we derive an immense consolation from the fact that, in no one instance of any serious character, that has come to our knowledge, has a Brother of our Order been proved to be guilty of those acts of fanaticism, selfishness, peculation, and self-aggrandizement, at the country's cost, by which our public service has unhappily been, to so great an extent, stained and disgraced. We boldly and proudly point to this fact, as an unquestionable testimony to the purity and goodness of the principles inculcated by Masonry. It cannot be too often repeated, that to be a true Mason is to be a true citizen, a true patriot, a true **MAN**,— and the last term comprehends all the rest, for

"A wit 's a feather and a chief a rod—  
But an honest **MAN** 's the noblest work of God."

And now, taking another point of retrospection, it is with unmitigated pleasure we refer to the great, though steady and well regulated progress which Masonry has made since our last Magazine-Birthday. To the care with which that progress has been guided, we advert with especial satisfaction, because, as we have time after time demonstrated in these pages, the success and welfare of Masonry do not depend upon the "quantity" but the "quality" of its material. It is of comparatively little consequence whether its members be few or many, provided only they be *good* and *true*; nor is anything more calculated to inflict injury upon our Order, than the indiscriminate zeal of those who, in their eagerness to increase its numbers, would admit for initiation men of whose character and qualifications no proper examination had been made. In this respect then we rejoice to learn, that during the past year a wise and wholesome discretion has been very generally exercised, and that, notwithstanding this caution, the ranks of Masonry have been largely increased. This fact speaks well for Masonry, and for the tone of society at large. And immediately in this connection the mind at once adverts to the creation and rapid increase of the Lodges in the Army, which are, we are glad to know

from many trustworthy sources, exercising a beneficial influence in several directions, but are more especially valuable as a means of sustaining in full vitality, that Masonic spirit which has always done so much to alleviate the sufferings and horrors of war, and from which we yet confidently hope for even greater results.

Lastly, it is in no vain-glorious spirit that we would review the course of this Magazine since November, 1861, but with that frankness which we feel to be perfectly consistent with true modesty and true manliness. We believe, and know, that during the past, as in previous years, the Magazine has been guided by a sincere, conscientious desire to promote, to the best of our power, the best interests of our Order. We care not now to do more than allude to the fact that, for the last two years, this motive alone has induced us to continue its publication, when self-interest would have dictated an opposite course. But we refer with confidence to every number and every page of our last volume for proof, that we have continued to advocate with earnestness the great principles of Masonry—Virtue, Charity, Good Will to Man, Honor to God. While standing firmly by the cause of loyalty to the Constitution, it has been one of our chief aims to urge our Brethren in the Army to distinguish between the foe in arms, and the Brother fallen—to meet the one boldly and unflinchingly, to raise up the other lovingly and fraternally. We have sought to demonstrate, as we would now again urge, the great power and adaptability of Masonry for alleviating the horrors of war, while the virulence of the contest remains unabated, and for acting as a reconciler and restorer of union, when repentance begins to take the place of passion! None have been more prompt or resolute than we in advocating the free use of all lawful means for upholding the Constitution of the Fathers and the honor of the National Flag, even though we knew not a few Brethren to be in the Rebel ranks; but when once, as soon it will be, the victory shall be won, then, far from every just and loyal heart,—above all, far from every Mason, be thoughts of revenge, that basest and meanest of passions, of which the Roman Satirist so truly says—in Gifford's beautiful paraphrase—

“Divine Philosophy! by whose pure light  
We first distinguish, then pursue the right,  
Thy power the breast from every error frees,  
And weeds out all its vices by degrees:  
Illumined by thy beams, ~~REVENGE~~, we find  
The abject pleasure of an abject mind.”

Would that these words of the *heathen* poet, Juvenal, could be brought home to the heart and conscience of many a pretentious and pharisaic Christian of the present day, and shame him, by the humiliating contrast, into some outward recognition at least, if not inward adoption, of the true

spirit of gentle, loving Christianity, and of **HIM**, its Great and Divine Head, who left behind him the command to forgive our brother "until seventy times seven."

We still retain, unimpaired, our belief in the adaptation and efficacy of Masonry to act as a powerful healing and reconciling medium, when the proper time for its application arrives: and meanwhile we would urge upon our Brethren, whether those at home, or those engaged directly in the war, while bold and firm and true in their loyal support of the Union and Constitution, still, also, to be no less true, on every rightful occasion, to their duty as Masons, promptly affording relief to the distressed, succor to the helpless, mercy to the fallen.

We have cast a hurried retrospect over the Old Year, and now a word or two for the New One, upon which we are entering—a momentous one most probably to us all, and certainly one to whose issues, with regard to our beloved country, we cannot look forward without the most solemn, soul-thrilling anxiety. We enter upon it, resolved, with the blessing of the Great Architect of the Universe, guider of all national as well as individual destinies, to do our duty faithfully and fearlessly, as a loyal citizen and true Mason; and we ask of our Brethren now, even more than in less trying times, their encouragement, approval and co-operation, so long as we shall thus be seen to be true to our Country and our Order. But chiefly would we urge upon them to join us, not in any political or party spirit, but strictly within the limits of our Constitution, in endeavoring to ward off, if possible, or else to ameliorate and lighten, the evils from which our beloved country is already beginning to suffer in no light degree. Each in his sphere may do much—very much—towards the attainment of this noble object, and our Brotherhood, consisting, as it does, of so many thousands of intelligent and influential men, spread through every district of every State, can effect an incalculable amount of good in this direction, if each individual Mason be true to his vows and to the spirit of Masonry; and that this will not be so—that in this trying hour of our country's fortunes, even one Mason shall be found so insensible to the call of patriotism, so wanting in every principle of manhood, as to prove false to that duty and those vows, we cannot believe. Rather, amid the depression of the great anxiety with which we acknowledge to look forward to the course of events during the ensuing year, do we derive an assuring and supporting encouragement from the confidential anticipation that our Fraternity, loyal to the Constitution of the country, and loyal to its own Constitutions, which keep it apart from faction and fanatic folly, in one direction or another, will prove, under the Divine Blessing, a mighty means at once of restoring union from without, and of preserving peace

and order *within*. Our thoughts still dwell anxiously, thoughtfully and prayerfully, upon our country, with a fond and earnest hope of living to see that country once more united and at peace; for, in spite of all that has past—of all the suffering brought upon us by the infatuation and wickedness of one part of our countrymen, we cannot think of that country with any other feelings than those of Grimké, as contained in the memorable words: “And what is *our country*? It is not the EAST, with her hills and her valleys, with her countless sails and the rocky ramparts of her shores. It is not the NORTH, with her thousand villages and her harvest home, with her frontiers of the Lake and the Ocean. It is not the WEST, with her forest-sea and her inland isles, with her luxuriant expanses, clothed in the verdant corn—with her beautiful Ohio, and her verdant Missouri. Nor is it the SOUTH, opulent in the mimic show of the cotton, in the rich plantations of the rustling cane, and in the golden robes of the rice-fields. *What are these but the sister families of ONE greater, better, holier family, OUR COUNTRY?*” May it please the God of our Fathers to restore that *unity* speedily to our country, that once more we may be a people and a Brotherhood at peace among ourselves! Such, we feel sure, will be the prayer of every Masonic heart throughout our land, cherished in the heart’s sanctuary until the happy day of its accomplishment arrives; and, as prayer without action is a mockery, such will be the glorious object for which every Masonic hand will labor unflinchingly, remembering that

“Speech without action is a moral dearth,  
And to advance the world is little worth :  
Let us think much, say little, and much do,  
If to ourselves and God we would be true!”

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### P R E S E N T A T I O N.

THE members of Essex Lodge, Salem, Oct. 7th presented their W. Master, Col. GEORGE H. PIERSON, with a gold Past Master’s Jewel, in token of their appreciation of his services, and esteem for his character as a man and Mason. Bro. Pierson has served the Lodge for the last seven years as its Master, and given unqualified satisfaction to his Brethren by his promptness, energy, accuracy and gentlemanly deportment. He now leaves them to take command of the 5th Massachusetts regiment in the service of his country. The presentation was made by R. W. Brother Winslow Lewis, P. G. M., in the presence of rising a hundred Brethren. We have been politely favored with a copy of the presentation address, and take pleasure in laying it before our readers:—

W. MASTER—I have been honored with the privilege of addressing you in behalf of the members of this Lodge, on the occasion of your leaving them and your old State of Massachusetts, to battle for the cause of our country, to sustain those laws, which as citizens we have sworn to defend, and which as Masons are hallowed in our hands.

Essex Lodge has ever maintained a high position among the Fraternity, and has numbered among its members many of the best and truest of the Order. It has for me a peculiar, heartfelt interest, for when I had the honor to preside over the Institution of this State, my very first appointment was the selection of your present Deputy Grand Master. The first among his equals in deeds of charity and pure benevolence. You all know him; all of you have felt the influence of his generous hospitality. But it is not this Lodge, this city, or any circumscribed limits which bound his good deeds. His heart and hand are wherever heart and hand are needed, and the widow and the orphan, the poor and suffering rise up and call him blessed. The "Man of Ross." God bless him. Amen.

You, my Brother, have left your impress on the character and respectability of this Lodge. Your zeal and excellence as its presiding officer for so long a period, have manifested your interest as a Mason; and your Brethren, by their repeated re-elections, have evinced their appreciation of your worth, and confidence in your Masonic skill and sagacity. They have crowned you with chaplets of honors, and now you have laid them down, untarnished. Therefore in behalf of Freemasonry, in behalf of the Grand Lodge of Massachusetts, in behalf of all your Brethren of Essex Lodge, I most earnestly and sincerely thank you for all you have done, and so well done.

Your fellow-citizens have this day donated to you tangible evidences of their regard towards you as a soldier, and a loved friend. Those gifts are to arm the combatant for the strife and struggle of battle, for the din of war, and the honors of an unnatural combat, but now we present you with a testimonial which breathes of peace and good will to all; the badge of a Mason, and of one who has won its honors, its highest deserts. Its teachings, while in a Lodge, you well know and have ever exemplified. But these teachings will go with you abroad, in the spirit-moving, in the awful commingling of man with man. It will tend to temper justice with mercy, to remember that having subdued your enemy to your power, he is no longer such to the death, but to extend to him that most God-like attribute, mercy.

You may find in your fallen enemy a Brother. Pity and forgive him. Shield him with the ~~ægis~~ of fraternal ties. I have not lost my confidence either in Freemasonry or its benign influences to quell the disturbed passions. I feel still that in the metropolis of the secessional government, ay, in Richmond itself, that many a Brother's heart beats responsive to its Masonic obligations, and sorrows for the dismemberment of their fraternal connexions. May you conquer their bodies by the physical force of manly power, and be the greater conqueror of their hearts by mercy "thrice blest, blessing him who gives, and him who receives."

May God have you in his Holy keeping; preserve you in safety and return you to the hearts of the loved, and to the enjoyments of that friendly communion which has so long been vouchsafed you. But if otherwise ordered, it is cheering to feel, that if you fall in a just and virtuous cause, that the memory of the good patriot is forever blessed. Our united aspirations are—God be with you.

## GRAND LODGE OF NEW HAMPSHIRE.

THE above M. W. Grand Lodge held its Annual Communication at Concord, on the 11th day of June last. The session was well attended by the Grand Officers, Permanent Members, and Representatives of Lodges, there being forty-three of the latter in attendance—fiftyone constituting the whole number in the State.

The address of the M. W. Grand Master, Brother AARON P. HUGHES, is an able and interesting paper, equally commendable for its general good sense and high conservative tone. It discusses some questions of a practical character, and though the discussion may not present any new points, it will be useful to the Lodges for whose benefit it is more especially designed. We extract as follows:—

## “ WHO CAN PRESIDE ?”

Is a question that has been very considerably discussed in this jurisdiction, and the conclusions have been somewhat conflicting. The Senior Warden, in the absence of the Master, is to preside; and in the absence of both, it is the right and duty of the Junior Warden to preside. A Past Master cannot open and preside in a Lodge in the absence of the Master, neither can a Past Master congregate a Lodge in the absence of the Wardens. This right is to be exercised by the Wardens, and in the absence of the Master and Wardens, in this jurisdiction, it is to be done by the three oldest Master Masons of the Lodge;\* otherwise by the Grand Master or his Deputy. If, in the absence of the Master, the Senior Warden declines, from any cause, it is the duty of the Junior Warden to take the gavel and preside as Master of the Lodge. A Warden in this jurisdiction cannot confer the degrees unless a Past Master is present.† A Past Master, for this purpose, must have been regularly elected a Master of a Subordinate Lodge, have been duly installed, and passed through his term of office. The custom now, in a majority of the States, is that a Warden “may congregate a Lodge, preside and confer the degrees, and do all things pertaining to the office of Master,”—in which I concur.‡

## WHILE UNDER CHARGES.

A Brother under charges is not necessarily deprived of his Masonic rights or privileges, and may exercise them and vote upon all questions, except upon his own guilt or innocence. But he cannot be demitted during the pendency of the charges, nor can he, if he takes an appeal, be demitted while that is pending. But he may file counter charges or other charges against his accuser or any other Brother. If he should move out of the Jurisdiction of the Lodge while charges are pending, that does not abate the charges or affect the jurisdiction of the Lodge over his case. A diploma cannot be given a Brother while charges are pending against him, nor after he has been found guilty. A Brother should not be allowed to resign his membership while under charges.

\*There is no warrant in Masonic law or usage for a provision of this kind.

†This was, in the early days of the Order in this country, held to be essential, but there was never any law for it, and it is now almost universally given up.

‡There is no authority for this. The rule is correctly stated in the first sentence of the paragraph.

## “THE HIGH DEGREES.”

I understand very well the inclination to press forward, and to arrive at a higher eminence in the Order by taking a great number of degrees. I have known Masons to take the first three degrees in Masonry, and then eagerly press their claims for higher degrees, without stopping to consider those they had already taken, apparently regarding them nearly if not entirely worthless. No greater mistake could possibly be made. One might as well undertake to get an education without learning the alphabet, as to be a good, bright Mason, without familiarizing himself with the work and lectures of the first three degrees. If one is attracted more by outside show than by the intrinsic value of a thing, then he may make himself conspicuous in the upper degrees, and neglect the first three. But, to stand well in the upper degrees, one should be a good “Blue Mason.” I do not mean to say a word against those degrees, or reflect in the least upon them; for there are many good and beautiful things in them, and they, as well as the symbolic degrees, teach many valuable and useful lessons. There is a germ in Masonry; it is found only in the symbolic degrees. The first three only are symbolized, and, for a long time, were the only degrees. The others are of comparatively modern date. I speak from experience on this subject; and if there is a Brother present who desires to be a bright and shining light in the Order, let him perfect himself in the work and lectures in the first three degrees, and he will always find himself a welcome visitor wherever he may go, and friends that will stand by him in time of need.

## “ADOPTIVE MASONRY!”

One of the patent humbugs of the day. It does not take well in *our soil*. Perhaps we have too much granite in our composition, for it does not flourish well here. We have every reason to rejoice that it has been received as it has. It is “Frenchy.” It originated and grew in troublesome times. It is a relic of the “French Revolution,” when anarchy and infidelity were rampant. It is to be classed with the trash that “itinerant Masons”\* have to vend. The bare idea of making Masons of women is enough to condemn it with every one who believes in genuine Masonry. No woman of good repute will have anything to do with it unless she is deceived.

## THE COUNTRY.

It would be useless for me to suggest that these are trying times, and that the country is passing through an ordeal that was little expected, a few months ago, by the great mass of the people. A revolution is no new thing. We look back through the history of the world, and find that it has fallen to the lot of other nations to be tried by this fearful ordeal. But we look in vain into the history of nations to find a parallel. A government instituted by the people, and in the hands of the people, its rulers accountable to the great body of the people, and not to the few; a nation enjoying more freedom than any now, or that has ever existed; more education and intelligence; wealth more equal; more enterprise; more industry; more comfort and happiness, with entire religious freedom; possessing a greater variety of soil and climate; more rivers; more lakes; and better facilities for doing business than any other nation upon the face of the globe.

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\*We notice as present, when this was read in the Grand Lodge, the name of one of those “itinerant” traders in woman degrees, printed rituals and other “humbugs,” to whom it must have been particularly interesting.

The question now is, shall this government, with all its attendant blessings, be destroyed? I cannot doubt that there is any difference among all true men. I know there is but one sentiment among Masons, and that is, the "Constitution as it is, and the Union as it was," must and shall be preserved, cost what it may.

#### THE TRESTLE-BOARD.

I am very glad to learn that the "Trestle-Board" is very generally used in the Subordinate Lodges; and so long as it is directed to be used by this Grand Body, *it must be complied with*. And any Subordinate Lodge that neglects to comply with the Order of this Grand Lodge, makes itself liable to be dealt with. It is necessary that it should be done, in order to have uniformity of the work and lectures.

We notice nothing in the proceedings of particular interest. The Reports of the District Deputy Grand Masters are interesting and valuable, in a local point of view, but possess very little interest for the general reader.

The Report of the Committee on Foreign Correspondence is by the G. Secretary, R. W. Brother Horace Chase, and presents a short general summary of the principal points in the proceedings the past year of some twenty Grand Lodges. We notice nothing very striking or original in the report, and have only to express the hope that our Brother has examined the proceedings of other Grand Lodges with more care than he seems to have bestowed on those of Canada and Massachusetts, for when he says, "the proceedings of the Grand Lodges of Canada and Massachusetts do not show the evidence of either Grand Master or Grand Secretary," he furnishes the evidence of his great carelessness in the performance of an official duty. Had he turned to page 22 of the proceedings of the latter, he would have found the name and residence of the Grand Master, and of all the other principal officers of the Grand Lodge in full; and had he then turned to page 54, he would have found the following entry—"G. Secretary's Address: Chas. W. Moore, Freemasons' Hall, Tremont street, Boston, Mass." That would seem to be plain and full enough for ordinary comprehension. It is not our business to answer for the Grand Lodge of Canada, but on the first page of the printed proceedings of that body for 1861 and also for 1862, we find the following—"T. Douglas Harrington, Quebec, Grand Master.—Thomas Bird Harris, Hamilton, Grand Secretary." If we did not know our Brother's great experience, we might be led to infer that there is a "screw loose" somewhere in his method of "taking notes." We took occasion a year ago to notice an error in his record, not from any disposition to find fault, but because it placed our own Grand Lodge in a false position. We cannot suppose, however, that that circumstance had any thing to do with the present unfortunate criticism. The former was doubtless the result of false information, and the latter an oversight.

We like, on the whole, the conservative tone of the Report, and most cordially agree with our Brother in saying of candidates for the degrees—"Let every man bide his time. We firmly believe it would be better for the Order and vastly better for the candidate to require good proficiency in one degree before suffered to advance to another. We could wish the term *emergency* were never introduced into the Masonic vocabulary."

Our Brother is not particularly well pleased with the "Conservators," if we may judge from the following:—

We would not boast of our Masonic ability or progress as a Grand Lodge, nor would we claim any especial credit for our attachment and strict conformity to what we deem the ancient Landmarks of the Order, but we do claim that no Grand Lodge has been more successful in producing a uniformity of work, or more strongly and successfully resisted all attempts at innovation. Yet we are sorry to be compelled to say that we have seen, and recently too, a very great departure from this principal, and what is still more remarkable, in a Lodge, which, but a few years since might be called almost a model Lodge for its strict conformity to the established forms. And of this Lodge and its officers it is but justice to say, that great departure from the work, as established by this Grand Lodge, was by the Master alone. He had picked up from some foreign organization, and committed, parrot-like, a rigmarole of big, high-sounding words and rhetorical flourishes, which he let off with the force of a steam engine, and pomposity and consequence of a French dancing master, which in truth had nothing to do with Masonry, and was just about as appropriate to the occasion as a jewel would be to a hog's snout. This, by some, may be thought severe criticism. To such we could wish, for once only, they might *enjoy* the mortification we then *suffered*.

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### BOSTON ENCAMPMENT.

A most interesting and pleasant visitation took place at this Encampment on their regular communication, 15th October last, on the occasion of conferring the Order of the Red Cross. Sir Knights ROBERT LASH and JOHN B. HAMMATT again honored the Encampment with their presence; more than eight years having elapsed since they were present together on the occasion of commemorating their semi-centennial admission to this Order. This occasion was doubly interesting to those who participated in the welcome which was extended to them at that time, in the eloquent address of Sir Knight Winslow Lewis and the M. E. G. C. Daniel Harwood. It was a most beautiful sight to see these two Past Commanders of the Boston Encampment, now respectively 83 and 84 years of age, apparently as hale and hearty as when eight years ago they received the congratulation of the Sir Knights on the occasion above alluded to, at the *Old Masonic Temple*.

M. E. Grand Com. John K. Hall introduced them to the Sir Knights, and alluded to the meeting at the Old Temple, and the number that had been added to their ranks since that memorable occasion, of which they had heard but had not seen, he therefore thought he could not confer a greater favor upon the Sir Knights of the Boston Encampment than to present before them these two beloved and worthy Past Grand Commanders of "Auld Lang Syne."

Sir Knights Kent, Ball and F. A. Hall, then sung, in their usual pleasing and spirited manner, "Auld Lang Syne," and the Commander turning to Sir Knights Lash and Hammatt presented them with two beautiful bouquets in the following lines:—

"In Eastern lands they talk in Flowers,  
And tell in a garland their loves and cares ;"  
Accept, dear friends, in these gifts of ours  
The Knightly regard which each heart here bears.

May your bark for the future as calmly glide  
 ' Neath a sky as serene as the past has crown'd ;  
 And your stream of life at its ebbing tide,  
 With Flowers and Friends such as these abound.

Sir Knights Lash and Hammatt both feelingly responded to the welcome extended to them by the Sir Knights. Past Com. Daniel Harwood, was then introduced, and referred to the occasion of the semi-centennial celebration, in a very pleasing and interesting manner. Remarks were also made by Sir Knight Marshall P. Wilder, Sir Knight Rev. Wm. R. Alger, and others, and thus terminated a most interesting and pleasant occasion, which it may not be vouchsafed to us to again witness.

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### GRAND LODGE OF LOUISIANA.

THE last Annual Communication of the Grand Lodge of Louisiana, was held at New Orleans in February of the present year. Most of the Grand Officers were present, and there was a very good representation from the Lodges, though the number of delegates was not so large as in more prosperous times. The M. W. J. Q. A. Fellows presided, and read his annual address at the opening of the Body, from which we make the following extracts:—

#### THE ABSENT.

[The following is well and Masonically said. We wish we could say as much of the Report from the "Relief Lodge," given a few pages further on. Besides the bad taste and temper in which it is written, it reveals the discreditable fact, that relief was refused poor Brethren, who were desirous to return home to the North, on the breaking out of the rebellion, in order that, being unable to get away, they might be driven by their destitute condition to enlist in the rebel army! Such a spirit is fiendish, not Masonic. The Address of the Grand Master is in better taste.] He says:—

"It is with a feeling of sadness that I notice the absence of many a face which I have had the pleasure to greet here during the last ten years. Many who have heretofore come up to this annual assembly and assisted us with their counsels, have at the call of their country, left friends and home to serve its behests on the tended field and in the deadly strife of battle. A Mason's duty is to his country next after that to his God, and then to his neighbor before himself. This is the order of a Mason's duties, and the true Mason knows how best to fulfill them. May we who remain behind remember them in our prayers; may their success be in proportion to the justness of their cause: and may they be permitted to return in God's own time, to rejoice with us in our country's deliverance and to receive the welcome of their friends and Brethren."

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"I have called upon each Lodge to preserve a record of all who have gone to the war, and to state the fact in their returns, as an interesting matter for future reference. In the present time of trouble, it behoves our elder Brethren to return again to their active duties in the Lodge, and by their exertions keep the Order

alive and provide for the wants of the families of the younger Brethren now absent in the service of their country. As has been said of old, Masonry best flourishes in times of peace ; yet, as we love the Order, our exertions to preserve it will be in proportion to the present necessities. Let us meet like men and Masons the greater calls upon us, and also remember, in this our time of peril, that the charity of Freemasonry is universal, and is even to be extended, so far as safety will allow, to a fallen foe."

#### LODGES IN THE ARMY.

"I have granted but one Dispensation for a new Lodge during the past year, and that was to Brother A. S. Heron and others, for a Lodge to be called Pelican Lodge, and attached to the Seventh Regiment of Louisiana Volunteers, and of which Brother Harry T. Hays is the Colonel, and with instructions to receive no materials for Work outside of that Regiment. Several applications have been made to me for similar dispensations, and which I professed my willingness to grant on a proper showing, but the near approach of this session has prevented further action. I would grant one to proper parties in each regiment of Louisiana Volunteers, on proper application, with the view that the tedium of camp life might be lessened by the practice of our rites on suitable occasions.

"I have been informed that the Grand Master of Virginia has granted a dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we cannot approve ; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Brother Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted Army Warrents, so far as my knowledge extends, have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction."

#### DISPENSATIONS.

"The greatest call upon me has been for dispensations of time, etc., in conferring the degrees upon candidates called to the service of their country. *Where the Work had been begun and a proper showing made*, I invariably granted the request, and in a few instances dispensed with a portion of the time required in new cases, all other formalities being complied with. In one instance I conferred the three degrees in one night, in Perkins Lodge, on the captain of a company of artillery suddenly called into active service."

#### DEATH OF THE GRAND SECRETARY.

"*Resolved*, That in the death of our beloved Brother, SAMUEL G. RISK, Grand Secretary of this Grand Lodge for eight successive years, not only has this Grand Lodge and the Fraternity throughout the State and country, but society at large and especially the benevolent institutions of this city, lost a most valuable ornament and useful member—one ever ready to devote his time, means and life, if necessary, in the service of his neighbor and his country."

## ROB. MORRIS'S VOICE OF MASONRY.

IN 'The Leipzig Bauhutte,' of August 30th, we find the following criticism on Rob Morris's 'Voice of Masonry,' says the New York Courier :—

'The second number of the first volume of this lately revived Masonic Journal is before us. We cannot forbear expressing our regret, not only at the scantiness and worthlessness of its contents, but more particularly at the barrenness and failure of its aim. Bro. Morris has, as it seems, taken a backward step. Instead of thinning out the primitive forest and sowing with corn the cleared land, planting it with fruit-trees and flowers, he now begins to cultivate thorns and thistles, and to plant wild briars and weeds. 'Universal uniformity of Ritual' is his watchword, and in this uniformity of mere *forms*, he perceives the greatest undertaking since the institution of Freemasonry! And by it, he means not merely a unity of mode of work in the main points and essentials, but a strict agreement in words and syllables. Like starving philologists and captious critics he rides about on single words and finds the only safety of the Royal Art in saying *hours* of refreshment, not *hour*, *compass* not *compasses*, *conceal* not *conceive*, &c.

"Thus to make his chief employment of such a miserable retailing of words, is a melancholy aberration of the mind, doubly melancholy, because the restoration of a perfect uniformity and unity of ritual is an impossibility aside from the fact that Bro. Morris is not in a position to accomplish anything good in this field, because he lacks genius and deeper knowledge. If the whole volume is as distasteful, tedious and uninteresting as the second No., we pity the American Brethren with all our hearts, who hunger for Masonic food and must feed on stubble, weeds and thistles. We nevertheless hope that Bro. Morris may strike out on a new road, seek and find a fruitful field for his Masonic labors, raise the new Journal to a higher position, more worthy of the subject and then he may work profitably.'

## RAPID INITIATIONS.

THE subject relating to candidates hurrying through all the degrees of our Order, without adverting to the propriety of one step they pursue, or possessing a single qualification requisite for advancement, ought to be taken into consideration by this Grand Lodge. Candidates passing through the usual formalities in this hurried manner, notwithstanding, consider themselves entitled to rank as masters of the art, they solicit and accept offices, and even assume the government of a Lodge, equally unacquainted with the rules of the Institution they engage to support, or the solemn trust they engage to perform; and the consequence is, many irregularities and improprieties are introduced into our ceremonies, and the substance is lost in the shadow. If candidates were required to pass satisfactory examination before a suitable Committee, or in open Lodge, before advancement, in my humble opinion, a general reformation would speedily take place, and the Brethren would be constrained to acknowledge that our honors were deservedly bestowed. I am of the opinion that it is doing injustice to a candidate to confer upon him more than one degree at the same communication, and I would therefore recommend the alteration of the 21st section of the By-Laws of the Grand Lodge, which leaves it discretionary with the Lodge to confer more than one degree at the same communication.—*G. M. Vt.*

## THE ORIGIN AND EARLY HISTORY OF THE FRATERNITY OF MASONS.

[Continued from page 375, vol. 21.]

THE Abbots, or ecclesiastical superiors of the monasteries, designed the plans of their churches and other religious edifices, and superintended their construction. Alliances were established between the different convents, and in the course of time, the Craftsmen who dwelt within the circle of these monastic institutions, and aided the monks in erecting their religious houses, likewise formed societies and associations of their own. From the latter sprang the *Lodges*, or “*Bauhütten*,” of the German Stonemasons.

The erection of these immense buildings necessarily employed a very large number of artists and workmen, who were thus frequently for many years, closely associated in their social life and mutual labor. The permanence of their association, the maintenance of good order among the workmen, and the final realization of their object, could only be secured by strict subordination to a certain form of government. A peculiar social form was thus soon given to the association, the model of which was furnished by the *Confraternities* instituted by the monasteries in various lands, and which offered to their individual members many privileges which otherwise they could not readily have obtained.

When in the course of time the *Lay-brethren* had acquired a theoretical and practical knowledge of Architecture, when their own self-reliance and the rising power of the cities had begun to impart a new form to civil life, the German spirit awoke in full and vigorous strength, and boldly essayed to surpass all former creations in magnificence. Un fettered by the shackles of arbitrary foreign laws and forms, supported by a brilliant and matured science of technics, the national fancy gave utterance to its deepest thoughts, for the first time, in its *own* language—and the *German* (Gothic) style of Architecture, made its appearance. The Christian architects adhered to the pointed and perpendicular style of Architecture, which in its perfected state is explained by the creative spirit emanating from the depth of German nature, bringing into the most beautiful harmony the various forms of building, and ever following one and the same fundamental plan, from the colossal mass down to the smallest ornament. Their art-creations are, as it were, an invocation to the Deity, from whom emanated the genius of their art. The German style of Architecture is, in one word—elegant in its details—grand and imposing, as a whole—ingenious and fraught with deep meaning in all its parts.<sup>(1)</sup> The feathery, fairy-like spires, towering into heaven, and seeming so beautifully figurative, to connect therewith the dull earth; the slender and graceful columns, holding up, as it were in sport, the traceried roof, so easy, yet so confident; the problem which requires the maximum of strength, with the minimum of materials, everywhere so admirably solved; all bespeak an advancement in civilization, equal at the least, to that of which we boast, even at this period. How great then, must be the astonishment of every inquirer, when he finds that at this very time, ignorance, with superstition her eldest born, usurped the land; that few could even read; to be able to write entitled one to the appellation of scholar; and the knowledge of

a few elementary principles in physics, often proved but a passport to the stake (2)

The rules and principles of the German style of Architecture were sacredly preserved by the German Architects within their secret guilds, the *Bauhütten*, or Lodges ; the peculiar organization of which embraced in a mutual bond of fellowship, the workmen of all the more important towns. The versatile novelty-seeking and strongly Germanized inhabitants of northern France, are generally considered as the creators of the Gothic style in its first inception, and we find traces of this style among them as early as 1160. From thence it passed over to England, and then to Germany and the north of Europe, while the more southern portions of the continent were the last to adopt it. The further development of the Gothic, and its final perfection was reserved for the Germans. The mathematical proportions and rules of the style were taught in the Lodges of the German Stone-masons, and were handed down by them as the secret of their art.

These Lodges,—(*Bauhütten*,—huts of planks, erected near the building in process of construction) were to be found wherever any extensive edifice was being erected. Around the Lodge were placed the dwellings of the workmen, and from these, as the building often required many years for its completion, arose colonies and convents. The actual founder of the German Lodges, is said to have been the Abbot Willium of Hirschau, Palatine of Scheuren (A. D. 1080—1091,) who had previously been Master of the Lodge of St. Emmeran, at Regensburg. For the purpose of enlarging and completing the monastery of Hirschau, he gathered together workmen of all kinds, connected them with his convent as *Lay-brethren*, and superintended their instruction and improvement. Their social life was regulated by certain statutes ; and the preservation of *fraternal peace and harmony* was impressed upon them by the Abbot as their fundamental law.(3)

The Lodges instituted by the Benedictines flourished until the beginning of the 14th century, at which period the ecclesiastics began to abandon their taste for architecture, and the architects originally trained and educated by them, gradually withdrew from the monastic community. As early as the 13th century there existed several Lodges which were entirely independent of the convents, and these in the course of time formed a general union of all the German Stone-masons. They had peculiar tokens of recognition, and were bound together by certain guild-regulations, or statutes, (*Ordnungen*,) to the due observance of which each member was bound by oath, and in which their privileges and duties were strictly defined. As to the nature and organization of these Lodges, and more particularly as concerns their knowledge and doctrines, there have been a variety of opinions. While some consider them as nothing more than associations of ordinary incorporated craftsmen, in which a peculiar degree of order and discipline was maintained ; others see in them the depositaries of great and hidden mysteries. But in truth, the mediæval Masonic Lodge was as little the rendezvous of penetrative adepts as of mere ordinary every-day workmen. That the nature and organization of the institution had a deeper foundation than mere disciplinary regulations and trivial journeymen's signs and tokens, we have the surest evidence, in that

spiritual unity displayed in all the external diversity of the works of these Lodges,<sup>(4)</sup> and in the incomparable monuments erected by them, which like wonder-trees growing through long centuries, in all the richness and all the variety of their structure, ever obeyed one and the same fundamental law.

During the Middle Ages the art of writing was but little known outside of the convents and monasteries. In its stead the Masons have left us their history in chronicles of stone,—the old cathedrals and other works of art which still exist at the present day. In order, therefore, to acquire a just idea of the subject, we must consider not only those documents which relate to the nature and organization of the Lodges, (very few of which are of earlier date than the 15th century,) but also their ancient monuments and the whole social life of the Middle Ages. All the existing statutes of the Stone-masons assert that practical religiousness, morality and honesty constituted the pillars of the iodge.

If we go back to the darkest and most troubled period of the Middle Ages, we shall find, even at a very early date, sworn secret societies, associated together for purposes of offence or defence, not only against enemies from without, but also against those from within, especially the great landed proprietors, who were becoming overbearingly arrogant and powerful. Soon after the rise and aggrandizement of the cities, with the influx of a host of freemen and the development of trade and commerce, similar sworn fraternities, or guilds, were formed also within the town walls. The existence of these protective guilds in the 13th century, in almost all the German cities, is proven, not only by the accounts of reliable historians,<sup>(5)</sup> but also by many of their ancient statutes, which have been preserved and transmitted to us. At the head of these guilds was a president, (Alderman, Meister, Maitre, Master); new members were required to be vouched for by some Brother of the fraternity; all matters relating to the affairs of their trade or occupation were concerted and regulated at their regular assemblies; the sons of members were peculiarly privileged as concerned their admission, &c. There were general rules common to all the guilds. In the course of time the city guilds became more exclusive, and the ordinary workmen who were debarred from their association, then formed similar societies among themselves. Although we have no documentary evidence of the existence of these associations prior to the 12th century, yet this fact should not mislead us, for as Winger very justly observes, they may have existed for a long time before they had *written* Constitutions. It was only when after having obtained the recognition of the State, they desired to retain some privilege previously accorded them, that they felt the necessity of making use of a written Constitution as a basis for confirmation. In this society none were received, who were not free-born, of unblemished reputation, and well skilled in the knowledge of their craft. The members all enjoyed equal rights; were obligated to mutual duties, and regarded one another as Brothers.

The magnificent edifices of the Middle Ages were principally constructed of blocks of free-stone, prepared in accordance with the rules of art, as furnished by the plans of the master workman, and afterwards placed in the building. It is self-evident that only skillful artizans could

be employed for this purpose, and these were the *Steinmetzen*, or Stone-masons.

As we have already mentioned, the German, or Gothic style, first made its appearance in the Isle of France, Paris and its environs. From thence in the course of the century it passed into England, (Cathedral of Canterbury, 1174—1185,) and soon after into Germany. The first Gothic buildings in the latter country were the church of St. Gereon, at Cologne, (1212—1227); the Cathedral of Magdeburg, (1211); the Lady Chapel, at Treves, (1227); the Church of St. Elizabeth, at Marburg, (1235,) and above all the Cathedral of Cologne, (1248)<sup>(6)</sup>. The erection of these buildings brought together a large number of artizans and masons, and more especially of Stone-masons. This close association, their mutual employment in the practice of the same art, the unity of the plan, and the combination of their artistic faculties, tended to unite them still more closely, and from this union gradually sprang the Fraternity of German "Steinmetzen." According to an old tradition, long preserved among the German Masons, the guild, that is, in its character as a *fraternity*, was first instituted in Germany at the building of the Cathedral of Magdeburg, which was commenced in the year 1211. We may therefore presume that this is the date when the Freemasons' Fraternity was first instituted,<sup>(7)</sup> although the earliest authentic document we possess, dates only from 1459<sup>(8)</sup>. This document, however, was framed only after disorders had begun to prevail among the craft, and explicitly states that these dissensions were "contrary to the good customs and *ancient usages* maintained and practised in good faith by the seniors and patrons of the craft in *ancient times*. But that we may continue to abide therein in a true and peaceful way, have we \* \* \* \* \* renewed and revised these ancient usages."

There is another tradition which refers to the Cathedral of Cologne, and more particularly to the renowned Albertus Argentinus, a Benedictine monk, more generally known as Albertus Magnus, who dwelt at Cologne, in 1249, and is supposed to have been the actual projector of the German (Gothic) style of Architecture. He was of a noble Swabian family and studied at Padua, and afterwards entered the Dominican Order. In 1249 he was tutor of the school at Cologne; in 1254 provincial of his Order, and in 1260 Bishop of Ratisbon. In 1262 he returned to his convent and died there in 1280. He was the most fruitful writer, and perhaps the most learned man, that the Middle Ages produced. His contemporaries, marvelling at his learning, regarded him as a magician, and he became the subject of many legendary stories.

"Albertus," says Heideloff,<sup>(9)</sup> "awoke the long-slumbering symbolic language of the Ancients again to life, and adapted it to the forms of Architecture, in which by means of peculiar figures, numbers and proportions, serving as abbreviations of more copious and detailed rules, it rendered valuable service, the more so as the building associations were not permitted to put down in writing the fundamental principles of Albertine Architecture, which were always kept profoundly secret, in order that they might not be profaned."

This symbolic language, on account of its efficiency, was held in the greatest esteem, and among the workmen it was deemed a point of honor to understand it thoroughly. The symbols served as a rule and guide for

the practice of their art ; they facilitated the labor of those who understood their meaning, and who could thus comprehend the object and intention of the work on which they were engaged. In accordance with this Art-language, the various buildings were constructed. The spirit of this secret doctrine had necessarily a beneficial effect upon the Lodges ; for no apprentice was received who was not gifted with good common sense, and some education. To such, alone, could this symbolic language be imparted. The respect and esteem in which they were universally held ; the self-reliance thus created, deterred them from communicating the sacred language to the profane ; it also served them as a means of communication, for the art of writing was then but little known, and the Masons had but little time, means, or opportunity for acquiring it. On the other hand, while they were daily, as it were, toying with these symbols, they became conversant with their true meaning and importance, and during their labor could profit by the advice and instruction of their older Brethren."

Albertus Magnus is said to have designed the plan of the Cologne Cathedral, and also to have renewed and revised the Constitutions of the Fraternity. This, however, has never been historically proven, and it is a question whether he merely gave the impulse to Gothic symbolism, or whether he actually created it. Bro. Winzer remarks, that what is of more importance to us is this, " that in the full realization of the Gothic style as displayed in the Cathedral of Cologne, is revealed to the thinking mind the rules of the art and the application to be deduced therefrom." If we remember, however, what Science meant at that period, what a mystic bent had been imparted by the Crusades to the whole life of the Middle Ages, and how Arabic and Hebrew wisdom, with their interpretations of the Old Testament, constituted the highest regions of philosophy, we may then be able to judge in what these rules and this system of Architecture consisted. Mathematical axioms and geometrical figures, embellished with mystical explanations and mysterious references, biblical allusions and interpretations, from which the Gothic proportions are deduced and on which they are based, the rules of the Gothic style explained by biblical mystical interpretations, constituted the innermost and most secret design of the work.

The masons, favored by the rage for building which prevailed during the 13th and 14th centuries, found ready employment everywhere, and were frequently sent for by Architects in foreign countries. Thus in the course of time many magnificent buildings were erected by German hands in Italy, France and England. It was more particularly in Germany, that their association flourished and extended. As early as the 13th century Stone-mason's Lodges were established at Magdeburg, Lubeck, Bremen, Cologne, Halberstadt and many other places, all of which were totally independent of the monasteries. But this flourishing state of German Architecture did not last long, and with its decline, also declined the Lodges, and disorders and irregularities began. In order to put a check to this state of affairs, in the year 1459, the Masters of nineteen Lodges of southern and middle Germany, assembled together " in the manner of a Chapter," and on the 25th of April, at Regensburg, drew up a revised code of laws (Ordnungen.) These statutes were subsequently again revised and were confirmed by the Emperor Maximilian I. and his successors.

The members of this association (composed of Masters, Parlirers and Fellows) acknowledged as their superiors, the Work-Masters of the "Haupt-Hütten" of Strasburg, Vienna, Cologne and Berne (and later of Zurich.) The Master of the Lodge at the Cathedral of Strasburg was the supreme head of the fraternity ; before whom all appeals were carried, and by whom all weighty matters of controversy between members of the Fraternity were finally adjusted. The Lodges of Lower Saxony, of which there were many in Magdeburg, Halberstadt, Hildesheim and other cities, were not represented at this Congress of Masons held at Regensburg. Some time afterwards a copy of the new Regulations was sent to them, with the request to join the association. Instead of doing so, they met together on the 24th of August and 29th of September, 1462, at Torgau, and drew up a separate code of Statutes, which, however, never received the imperial sanction. The Lodge at the Strasburg Cathedral, was the first in Germany to assume the title of *Free-masons*, probably for the reason that in important and doubtful cases, even Vienna and Zurich were accustomed to appeal to the mother-lodge at Strasburg.<sup>(10)</sup> The earlier Lodges of Masons, which were under the guidance of the monks, were termed fraternities of some Saint, thus, prior to 1440, the parent society of Masons at Strasburg, bore the name of "Brothers of St. John, (Johannisbruder.)

[To be Continued.]

NOTES.

1. F. W. Mogk, *Die Aegidien-Kirche in Oschatz.*
2. Geo. Godwin, *on the Institution of Freemasonry*, (from the "Builder.")
3. Fallow, *Mysterien*, p. 198. Findel, *Gesch. d. Freimaurerei*, p. 66.
4. A Reichensperger, *Die Bauhütten des Mittelalters*. Kölner Domblatt, 1851, and the *Freimaurer Zeitung*, 1859, No. 28.
5. Winzer, *Die deutschen Bruderschaften des Mittelalters*. Giessen, 1859, page 29, and Note 19.
6. Lubke, *Vorschule zur Gesch. der Kirchenbaukunst*. Leipzig, 1858.
7. Winzer, *Die deutschen Bruderschaften*, &c., p. 51.
8. *The Constitutions of the Masons of Strasburg*, 1459.
9. Heideloff, *die Bauhütte des Mittelalters*. Nurnberg, 1844, page 16.
10. Schöpflin, *Alsatia illustrata*.

THE MASONIC REVIVAL OF 1717.

Who were the principal Masons that took part in the Masonic revival of 1717 ? —H. H.—[Bro. Desaguliers having intimated his intention of renovating the Order, soon found himself supported by a party of active and zealous Brothers, whose names merit preservation. They were—Sayre, Payne, Lamball, Elliott, Goston, Cordwell, De Noyer, Varden, King, Morrice, Calvert, Ware, Lumley, and Madden. These included the Masters and Wardens of the four existing Lodges at the Goose and Gridiron, the Crown, the Apple-tree, and the Rnnmer and Grapes ; and they succeeded in forming themselves into a Grand Lodge, and resumed the quarterly communications, which had been discontinued for many years ; and having thus replanted the tree, it soon extended its stately branches to every quarter of the Globe.]—*Lon. F. M. Mag.*

## SOUTH AFRICA.

**KNYSNA.**—*Inauguration of the Union Lodge* (No. 1185).—March 5th, 1862. An unusual degree of interest was exhibited on this occasion, as it was known that the little band forming this Lodge had displayed more than ordinary zeal in making every preparation for the interesting ceremony. Isolated as the Knysna is from other towns in the western Province, it was gratifying to the members to find many of the Brethren had travelled from two to four hundred miles to assist them on this occasion, there being present representatives from Cape Town, Port Elizabeth, George Town, Oudtshoorn, Plattenberg's Bay, &c. The Lodge having met and unanimously confirmed all previous minutes, the inauguration ceremony was proceeded with, Bro. Michael T. King, P. M. of the British Lodge (No. 419), presiding. Bro. J. S. Prince, *M. L. A.*, representing the Hope Lodge, acting as S. W., and Bro. Gardner, representing the Joppa Lodge (No. 1166), acting as J. W. This interesting ceremony being concluded, Br. King in his usual impressive manner, proceeded to install Bro. Capt. Thos. Horn as W. M., he having been previously unanimously elected to that office by the Brethren. The M. W. having taken his seat, proceeded to invest the following officers for the ensuing year, viz., Br. McPherson, S. W.; Br. Laing, J. W.; Br. De Graaf, Sec.; Bro. J. Kenedy, S. D.; and Bro. Graham, as I. G. After which the Brethren adjourned to a sumptuous banquet provided by the W. M. at his private residence.

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## HONOR TO WHOM HONOR IS DUE.

We clip from one of our New York exchanges the following notice of a beautiful and costly presentation to one of our townsmen for the learning, ability and fidelity with which he has discharged the duties of various offices in the Grand Lodge of Masons of this State, from Junior Grand Warden, to which office he was elected in 1852, to the Grand Mastership of the Fraternity of New York, from which he retired in June last:—

At the Annual Communication of the Grand Lodge of Free and Accepted Masons, of the State of New York, held in this city in June last, R. W. Brothers Waring, Simond, and Lewis were appointed a committee to devise and present, in the name of that Grand Body, to the then retiring Grand Master, M. W. Finlay M. King, some fitting token of fraternal esteem.

The committee have just performed their duty. The testimonial consisted of a gold hunting lever watch, with a chronometer balance, accompanied by a chain, seal, and key; and a lady's chain bracelet (very superb) for Mrs. King.

The articles were all of the finest quality, style and finish. Upon one side of the watch was very handsomely engraved an appropriate Masonic device—the jewel of a Grand Master; and on the other the inscription: "Presented to M. W. Finlay M. King, P. G. M., by the G. L. of F. A. M., of the State of New York, A. D. 1862." The bracelet was also inscribed neatly and appropriately. The gifts were procured of Mr. Hammond, in William street, and were of his best. The cost of the whole was about \$500.

The ceremonies attending were of the most pleasant and soul-satisfying nature, and the entire matter one of those cheerful occurrences of which this sterile planet is occasionally the scene.—*Syracuse, N. Y. pap.*

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## MASONRY A MONUMENT OF THE PAST.

“The Chaldean came with his starry lore,  
That built upon Babylon’s crown and creed,  
And bricks were stamped on the Tigris’s shore,  
With signs which our sages scarce can read.”

IN the year 1012 before Christ, how different was the map of the Oriental world from what it is now! Then Jerusalem was in her glory, and the plains of Judea were dotted with populous cities and villages, the handiwork of our ancient operative Brethren. In this year, by the grace of God, King Solomon classified the craft and laid the foundations of our Masonic Temple, as well as that of the Most High. Our building is yet perfect; its walls strong, its pillars upright, its *Sanctum Sanctorum* unprofaned; but the Mosque of Omar stands where the masterpiece of our ancient Brethren stood, and Tyre and her sister cities exist but in name. Babylon, Memphis, Nineveh, Thebes, Palmyra, and all have had an existence, but all have been blotted out by the God of nations. Kingdoms and empires have arisen, gained glory, and fallen again to nothingness; new lands have been discovered and peopled, but amid all this changing scene our glorious Order has stood firmly, and yet stands a monument of the otherwise unrelenting past.

Reflect a moment upon this theme. Think of Jerusalem as she was and as she is. *Then* the rising sun gilded the pinnacles of the Temple and his setting rays played lovingly around them and kissed them as he departed down the West. The priests swung their censors and chanted their praise of the Most High God, and exhorted the people to holiness to the Lord. Vast crowds bowed the knee in worship in the vestibule, and the Jewish mother brought her child into its sacred precincts to teach them of Moses and the prophets. Jerusalem was a very queen among the nations, and the fame of her king extended throughout the length and breadth of the known world. His sceptre reached to Tadmor in the wilderness, his ships brought gold and silver and precious stones from Ophir and Tarshish, and the monarchs of the surrounding country sent him tribute. But *now* Mt. Moriah is desecrated—not one stone of the Temple stands upon another. The domes and minarets of the infidel Turk overlook Calvary: instead of the chanting of the priests, the prayer and the sacrifice, the Muzzein of the Moslem calls to worship at morn, at noon, at eve. Desolation sits in high places, “the heathen have come into the inheritance of the Lord, the holy Temple have they defiled; and they have laid Jerusalem in heaps,” and the “chosen people of God” are scattered to the ends of the earth.

The only tangible record of the glory of the first Temple is our beloved Order. It has stood the test of time, and quietly overcome the efforts of fanaticism to destroy it and is yet vigorous, although two thousand eight hundred years have elapsed since it assumed shape and comeliness. It stands a glorious monument of the past and an ornament to the present.—*Anon.*

## INNOVATIONS.

“ FROM the examination of some of the proceedings of the Grand Lodges under review, it is but too apparent, that innovations and novelties are gradually creeping into our beloved Order. A desire for change, a morbid anxiety for exciting novelties in the work or established proceedings of the Fraternity,—a wish to make the age-grown forms attractive to the young eye of superficial observation,—are gaining a living existence in some jurisdictions. These are foes to Freemasonry. They are secret agencies for evil. They are speculative instructions, tending to weaken and destroy the landmarks. We cannot be silent when we observe the efforts that are thus making to loosen the foundations of Freemasonry. In the language of a stern sentinel, standing steadfast to his duty, we cry, ‘Who goes there?’ Unless the answer comes in the traditional tongue of Ancient York Freemasonry, ‘A Brother, clothed in the vesture of the Craft, unchanged in form and fashion, but as our fathers wore it,’ we must challenge the stranger.

If may be a most disagreeable duty but it is a duty. This nerves us to action, justifies it, sanctions it, enables it. In the performance, then, of the obligation resting upon us, we warn the Craft against insidious innovations and neoteric nescience. Harmless it may be by intention, but hurtful in their effects, they are neither to be tolerated nor trifled with. Let us invite close scrutiny, consistant care, ceaseless circumspection over the labors of the Fraternity. Let us guard with stern fidelity the avenues through which these evils may seek to enter the temple. Above all, let us have the highest virtue of true men,—courage to speak,—when these evils present themselves, though attended by a retinue of either powerful or attractive surroundings.”—*G. L. Penn.*

## CONSERVATORS OF SYMBOLIC MASONRY.

SOME portions of the Masonic Fraternity have been invited to unite in a new movement which may properly command a passing notice. M. W. Grand Master Pierson brought the subject prominently before the Grand Lodge of Minnesota in October last. He says:—

“ In August last, I issued a circular to the Lodges, warning them against a new secret organization, sought to be foisted upon the fraternity, called ‘ Conservators of Symbolic Masonry.’

“ I had heard of this scheme a long time previous, but determined not to notice it unless this jurisdiction was invaded. But learning that several Brethren in the jurisdiction had received communications inviting them to join in this scheme, and having the example of other Grand Masters before me, I issued the circular as stated.” \* \* \* \* “ After carefully examining this scheme, as detailed in Communications Nos. 1 and 2, issued and signed by the author of the system, I arrived at the conclusion it was a most dangerous one to Masonry—that it was calculated to revolutionize Grand Lodges, and struck a blow at the root of Masonic polity; and that its objects were two-fold: 1st, A magnificent pecuniary speculation; and 2d, A plan to enable the originator and chief to control the action of Grand Lodges, and thus make himself the head or lawgiver of the whole fraternity.”

To justify this opinion he gives a synopsis of the private circulars. No. 1 was

marked "Masonically confidential," to be returned in ten days to Rob. Morris, La Grange, Kentucky. This gave intimations of the proposed scheme which Br. Pierson deemed "extremely Quixotic."

No. 2 is sent to those who returned No. 1, marked "approved"—was marked "strictly confidential"—"to be *positively* returned in ten days to the chief Conservator at La Grange, Kentucky." In this number are "seven features" of the system. The whole matter was to be within the breasts of the Conservators chosen by those in the secret, and pledged to fidelity by peculiar engagements—the Craft at large to know nothing of the association, its members, or its plans.

A journal—*the Conservator*—was to be published for members only, with rules and regulations for their guidance—this was to give the true work—to correct work and lectures in the various Grand Lodges. It was to reach the strictest minutiae—to official matters—to set up the old Landmarks long thrown down.

There was to be a conservator's degree—means of recognition—its members in covenant by binding and appropriate ties.

Its "seventh feature" was a remittance of ten dollars as a contribution. There was to be a Deputy Chief Conservator in each congressional district, and a Conservator and two Deputies in each Lodge, under the control of the chief conservator. According to Bro. Pierson's calculation, if half the Lodges should respond to the call, it would give the chief \$75,000. He believes that a scheme so detrimental to Masonry, so subversive of its interests and principles—needs only to be exposed "to be rejected, as would any other contaminating thing."—*Report of Cor. Com. G. L. of Maine.*

### THE EARL OF KILMARNOCK.

THE memory of a noble Brother, who suffered death for his adherence to "Bonny Prince Charlie," has been revived by the discovery of a relic of the Earls of Kilmarnock—to wit, the arms of that ancient family, which adorned their aisle in the old parish church of St. Marnock prior to the middle of last century. The relic, which is probably no less than 300 years old, and in a good state of preservation, was discovered by Bro. Archibald McKay, Poet Laureate of Kilmarnock St. John's Kilwinning Lodge, No. 24, and is described as being carved in oak, and measures about two and a half feet in length by about two feet in breadth. The various figures are well executed in bas relief. The two supporters are squirrels—the fess cheque, the helmet, the coronet, or lucken dexterhand, and the other ornamental carvings being still bold and sharp. Neither motto nor inscription was found upon it, but such may originally have been painted on it. The coat of arms was removed from the old church about the year 1740, when the building was in course of being taken down for the purpose of being rebuilt. The body servant of the Jacobite Earl became possessed of the escutcheon, and retained it as a relic of his unfortunate master, and after his death it was carefully preserved in the family as a memento of both master and servant.

Brother the Earl of Kilmarnock, who was beheaded at London for the part he took in the rebellion of 1745, was a member of Mother Kilwinning, and for two

years held the chair of that Lodge, and during his occupancy of it in 1742, succeeded the Earl of Leven as Grand Master Mason of Scotland. Under date 20th December, 1742, we find in the minute book of the mother Lodge the following entry :—“Our late Most Worshipful Master, the Earl of Kilmarnock, being this year elected G. Master for Scotland was necessarily absent at Edinburgh; on that account it was therefore moved that the Lodge should proceed to the election of a new Master, and they unanimously agreed upon the Right Hon. Alexander, Earl of Eglinton, who was proclaimed and acknowledged accordingly.” This, the tenth Earl of Eglinton, had on the 20th January of the same year received the rite of initiation from the hands of Lord Kilmarnock, and being also passed and raised on the same day, in the words of the record of that meeting, “His Lordship of Eglinton paid five guineas into the box for the poor, besides the expense of the day which he also cleared, and obliges himself by subscription hereto annexed to abide by the rules of the Lodge.” His Lordship was afterwards, in 1750, raised to the dignity of Grand Master Mason of Scotland, and continued to take an active interest in the affairs of the Craft until 1759, when he was mortally wounded by a poacher whom he attempted to disarm, and being carried to Eglinton Castle, shortly afterwards expired. We may conclude this *pot pourri* paragraph by stating that (speaking of the Brother whose oaken coat of arms has been again brought to the light) a scion of one of the branches of the family to which Bro. F. H. J. Crauford, M. P., belongs, attended the unfortunate Earl of Kilmarnock to the scaffold and held a corner of the cloth to receive his head as it fell from the block, for performing which office of friendship Craufurd of Craufurdland was disgraced by being put to the bottom of the army list. He however regained his position in the army, and distinguished himself in the battles of Dettingen and Fontenoy.

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### THE MASONIC EMBLEMS.

It cannot be denied by those who have passed through the vails, that the very progress of Masons, in their journey from darkness to light, is regulated at every point and stopping place, by some incident or illustration familiar to them as readers of God's inspired volume.

The ladder which Jacob saw has been adopted by us, the three principal rounds of which are Faith, Hope and Charity, and our whole course and progress, are regulated by that beautiful implement which is to mark the degrees by which we are to ascend from our state of ignorance and indifference to the highest intelligence, to the brightest honors, and to the highest points of virtue and usefulness in Freemasonry.

There is not an emblem, not a badge, not a sign or signal, not an implement of our Craft—there is nothing connected with our Heaven-ordained brotherhood, which is not designed either to teach a moral lesson, to inculcate some truth, to vindicate and establish some virtue, to propagate some righteous principal of humanity, to relieve the sufferings of our kind, or to scatter light and knowledge among the races who fell with Adam, and by whose fall we have inherited sin and death, and all the evils that infest the earth, and that transformed our garden

of Eden into a theatre of war, of treasons, of stratagems, ay, of rank rebellion, against the laws of nature, and the commands of the Most High.

Every piece of furniture in one of our Lodges, every implement or instrument of work, every figure on the checkered floor, everything the eye can behold, impresses—or ought to do so—the mind with some truth, some principle, some moral or religious sentiment, or some precept of humanity.

The square which is used by all Masons, the level and the plumb, which likewise are found in every region, and in every Lodge where Masonry has established its benificent influence, teach such lessons of morality, virtue and religion as must command the respect of all regulated minds. The square enjoins morality, the plumb rectitude of conduct, and the level admonishes us that we are all equal.

In a word, the level, which with the square and plumb, constitute the immovable jewels of a Lodge, impress us that all men are equal by birth; that virtue, that talent, that probity, and that the noble exercise of the gifts with which we have been endowed by our Creator, alone make the difference between the men of this or any other generation of the sons of Adam. The working tools of the Society alone should be quite enough to win the esteem of every man who has a right appreciation of the duties and the obligations, and the wants of life. There is scarcely an instrument belonging to the Fraternity, that does not inculcate some token of industry, and that does not imprint on the mind the importance and necessity of labor. They not only enforce the lesson spoken of above, that all men are equal, and are actually equal by nature, but they impress the other more important one, that man must labor, and must not be ashamed of toil.

The apron which Masons wear, besides being an emblem of innocence, is the sign of industry, and all the badges and implements of our Craft, impart two ideas most essential to be perceived, those of labor and equality. The curse pronounced upon Adam, (and consequently upon each of his posterity) was, 'in the sweat of thy face shalt thou eat bread until thou return unto the ground.' And the rites, mysteries, ceremonies and observances of Freemasonry recognize this stern command. The very pillars of a Lodge represent wisdom to devise, strength to support, and beauty to adorn—*N. Y. Sat. Cour.*

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#### B R O T H E R R O B E R T B U R N S R E T U R N I N G T H A N K S.

IN William Pearson's edition, 1835, of Lockhart's Burns, at page 258, we find a letter from Burns to John Ballantine, under date Edinburg, January 14, 1787, in which the following passage occurs:—"I went to a Mason Lodge yesternight, where the Most Worshipful Grand Master, Charters, and all the Grand Lodge of Scotland visited. The meeting was numerous and elegant; all the different Lodges about town were present in all their pomp. The Grand Master, who presided with great solemnity and honor to himself as a gentleman and Mason, among other general toasts, gave 'Caledonia and Caledonia's Bard—Bro. Burns,' which rung through the whole assembly with multiplied honors and repeated acclamations. As I had no idea such a thing would happen, I was downright

thunder-struck, and, trembling in every nerve, made the best return in my power. Just as I had finished, some of the Grand Officers said, so loud that I could hear, with a most comforting accent, 'Very well, indeed!' which set me something to rights again."

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### NON-AFFILIATED MASONs.

"In relation to the idea, which, to some extent, has obtained among Masons in these days of modernism, that a Grand Lodge may rightfully, and ought to establish a rule or regulation requiring every non-affiliated Masons to join or become a member of a Lodge, seems an inconsistency and presents to the mind an absurdity. Because, if a rule be established which requires the performance of an *act* by one party, to be consistent, the same rule will require the performance of a corresponding obligation by the other party. If you take *justice* as the standard and boundary of *right*, by which to determine the *question*, if you say *by the rule* that a Mason shall join the Lodge or become a member—by the same rule (to be just) you must say to the Lodge, you *shall receive* the applicant. In the judgment of your Committee, you can do neither, because, by the *axiomatic principle* which is evident in itself, it was originally designed and understood, that *this* should be *left free* to be determined by the *choice* of the individual himself; the latter you cannot do, because it is forbidden by the ancient law which declares 'that no Mason shall be admitted a member of a Lodge without the unanimous consent of the Brethren,' hence the one you must leave to the choice of the individual *himself*, in accordance with the axiomatic principle, and the other to the determination of the Lodge in accordance with the ancient law."—*G. L. of Iowa.*

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### THE MASONs OF PORTLAND IN 1762.

BY SIR KT. DAVID BARKER.

Each thought I think, each word that I may utter,  
To this vast throng, may seem  
Like thoughts and words which madmen think and mutter  
In some dread nightmare dream.

But tell me, Brethren, you who make this "*rumpus*,"  
This pageantry—this show—  
Where are the craft who worked with square and compass  
One hundred years ago?

Say not that they are dead and gone forever,  
Talk not to me of gloom,  
Tell not of Jordan's cold and cheerless river,  
And brood not o'er the tomb.

They all are here, and God has not bereft us,  
Then every grief assuage;  
They have not gone far off, but only left us  
Like actors on the stage,

And stepped aside behind a sable curtain,  
Which briefly drops between  
Themselves and us, and busied now in dressing  
Just for another scene.

I hear their footfalls tinkling all around us,  
I hear their shadowy forms now flitting by,  
I feel the pressure of the tie that bound us,  
I breathe their teachings of philosophy.

When Time's old clock shall tick us out another  
Full century to come,  
I'll meet you here, each true and worthy Brother.  
With level, square and plumb.

*Portland, June 24, 1862.—P. Press.*

### Obituary.

#### CAPT. LEVI P. THOMPSON.

Capt. Levi P. Thompson, late of Company D. in the 17th Massachusetts regiment, died at Newbern, N. C. on the 20th of September, aged 34 years. He was loved and respected by his brother officers, and by the men under his command. As a member of the Masonic Fraternity he was an active and efficient one. He was a member of the Boston Encampment of Knights Templars, at a meeting of which body, Oct. 15, the M. E. Grand Commander announced the death of Sir Kt. Thompson, and followed the announcement by Resolutions. The remarks and resolutions were as follow:—

Sir Knights, it becomes my duty to announce to you, officially another "vacancy in the lines of our Encampment;" one to whom we paid the last sad tribute of respect on Sunday the 5th inst., (Oct.) Sir Knight Levi P. Thompson, who, though with us but a short time, was, to those who knew him, a warm and true hearted Brother, and ardently attached to the Encampment.

Soon after his admission to the Encampment, which was in Sept., 1860, his patriotic heart, with true Knightly valor, beating warmly in response to the call of his country, he left his family to go where duty and honor called him. During his absence, a devoted wife was taken from him, and he could not be spared from his post of duty to be with her in her last moments, to receive her dying blessing. His strict and close attentions to his duty brought on a fever, which resulted in his death, at Newbern, N. C., in the 34th year of his age. Taken thus in the prime of life, and in the midst of a noble career of honorable service, which led once to his promotion, and which would have placed his name still higher upon the roll of Fame, he has entered that Asylum where the Pilgrim Warrior finds rest from his labor. In view of the estimation in which he was held by the Sir Knights of the Boston Encampment, I submit the following Resolutions:—

*Resolved*, That in sorrow we receive the sad intelligence of the death of Sir Kt. Levi P. Thompson, whose patriotic feelings, and whose ardent love of country, called him like a true Knight, to draw his sword in her defence, and to fall under the glorious Beauseant of the Stars and Stripes.

*Resolved*, That while we mingle our sorrows and sympathies with the family of

our deceased Companion, we feel the assurance which was so earnestly expressed by a young lady while listening to the sermon on the occasion of his funeral, "That Capt. Thompson has certainly gone to heaven, for he died in the service of his country,"

And has gone to that distant happy land,  
Where the sorrows of life are unknown,  
To enlist in that heavenly *Union band*  
Which surrounds his Father's throne.

With a Knightly zeal, at his country's call,  
He buckled his armor on ;  
With a firm resolve in her cause to fall,  
Or return with the wreath he had won.

Then leave him to rest in his narrow bed,  
Where friendship has hallowed the sod ;  
For now in that holy army above,  
He obeys the commands of his God.

*Resolved*, That these Resolutions be placed upon our Records, enclosed in black marginal lines, and that our Banners and Swords bear the usual badge of mourning.

BROTHERS BENJAMIN F. RIDDELL AND HORACE P. COFFIN.

*Nantucket, Oct. 15, 1862.*

At a meeting of Union Lodge of Free and Accepted Masons, held on Monday evening, 13th inst., the following preamble and resolutions, offered by Brothers A. B. Robinson and Geo. W. Macy, were unanimously adopted, and ordered to be entered upon the Records of the Lodge :—

*To the Worshipful Master, Wardens and Brethren of Union Lodge—*

Death has been among us. That dread messenger to whose fatal summons we must all, sooner or later, yield submission each in their turn as the period arrives, against which the inexorable finger of destiny has written, "thou shalt surely die!"

From among the little band of Brethren who have been accustomed to assemble around this altar, it has pleased the Grand Master of the Universe to remove two most worthy and esteemed members, Brothers BENJAMIN F. RIDDELL and HORACE P. COFFIN. Be it therefore

*Resolved*, That bowing in humble obedience to this afflictive dispensation of an All-wise Providence, we none the less deeply feel and appreciate the loss of these our Brethren, whose sterling integrity and probity as men ; whose tried fidelity as friends ; whose exemplary lives as citizens, and whose zeal and diligence as Masons, had won for them such universal respect and esteem.

*Resolved*, That we beg leave to tender to the widow and families of our deceased Brothers our warmest sympathies in this their sad hour of trial and bereavement ; and while mourning with them in their irreparable loss, we would earnestly commend them to the watchful care and protection of Him who alone is able to bind up their broken hearts—the orphan's Father, the widow's God.

*Resolved*, That the Lodge room be draped in mourning for the space of three months, in respect to the memory of our departed Brothers Riddell and Coffin.

*Resolved*, That a copy of these Resolutions be sent to the families of the deceased, and also to the Freemasons' Monthly Magazine, in Boston, for publication.

CHARLES P. SWAIN, *Secretary Union Lodge, Nantucket, Mass.*

## MASONIC CHIT CHAT.

"*The Freemasons' Monthly Magazine* :—The number for the present month of this high-toned conservative, and really valuable Masonic Magazine, reminds us that with it closes the twentyfirst volume. While we congratulate our respected contemporary, upon the uniform regularity with which his excellent journal has during so long a period been issued; as well as upon the valuable additions it has made to the Masonic literature of our age and country, we shall, in wishing him from the bottom of our heart, continual and increasing success, do that for him which too many others, in season and out of season, do for themselves; call on every Craftsman who has \$2,00 to spare, to subscribe for the Freemasons' Monthly, and enclose the same to Chas. W. Moore, Esq., Editor, Boston, Mass. Our word for it, they will not regret doing so."

[We are indebted to the kindness of our excellent Brother of the New York Saturday Courier, for the above.]

—  
[We regret to learn that our Brother Maj. Ozro Miller, Master of Mountain Lodge, Shelburne Falls, in this State, died at Richmond, Va., in August last.

"*The Ancient and Accepted Rite*.—We have lately heard of some steps being taken by which this important branch of Masonry in the United States, shall be placed under one head,—made into one consolidation”—says the New York Despatch. We know nothing of the movement referred to, but every true friend to the Rite would rejoice at the success of any “steps,” having for their object a result so important and desirable.

—  
[Brother Krumpholtz, the principal of the Institution for the Education of Daughters of Masons at Dresden, Germany, recently died at that place. His death is a severe loss to the school.

—  
[The commencement of a new volume affords a favorable opportunity to subscribe for this Magazine, of which we shall be pleased to have all Brethren so disposed, to avail themselves.

—  
[The Grand Master of this State has just granted a Dispensation for a Lodge to be held in the 43d regiment, Col. Holbrook, to be called the “McClellan Lodge.” We understand that there are at least a hundred Masons in this regiment, including most of the officers.

—  
[A new German Lodge, under the Grand Lodge of Hamburg, was opened at Constantinople, the last month, for the benefit of the German Brethren residing there. It is called the “Golden Horn.”

—  
[The Order in India seems to have attained to a Degree of popularity and prosperity, since the great rebellion there, which it had never before enjoyed. The Lodges at Calcutta, Howarh, Lucknow, &c., are all at work, and look forward to a successful season the coming winter.

—  
[*The Lady's Book* for Nov. is beautifully illustrated, and should be in the hands of every lady who can afford three dollars a year for a first class Magazine, especially devoted to the improvement and edification of her sex. The frontispiece is a charming engraving, entitled “Heavenly Consolation,” and this is followed by one of the taking “Fashion Plates,” for which Godey has become famous. There are some thirty other embellishments and illustrations, all in keeping with the high literary character of the work. L. A. Godey, Philadelphia, is the publisher, and the talented Mrs. Sarah J. Hale the lady-editor.

A Mason must be a “peaceable subject to the civil powers, wherever he resides or works.”

He must never be concerned in plots and conspiracies against the peace and welfare of the nation.

He must be cautious in his words and carriage.

He must consult his health by not continuing too long from home after Lodge hours.

He must relieve a Brother, if he can, when he is in want.

He is to avoid all wrangling and quarreling all back-biting and slander.

# THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the WORK, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric,  *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*

*Freemasons' Hall, Boston.*

## R E C O M M E N D A T I O N S .

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturer of the*  
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a *correct, useful, and valuable Manual.*

WINSLOW LEWIS, *P. G. M.*  
JOHN T. HEARD, *P. G. M.*  
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL.

[Turn over.

As a reliab'e text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Wm. D. COOLIDGE, G. Master  
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26<sup>th</sup>, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a nealy bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful w<sup>r</sup>k than I supposed it to be when I gave it the "endorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index— that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

BENT & BUSH,  
MANUFACTURERS AND DEALERS

IN

MASONIC REGALIA,

Corner of Court and Washington streets,  
BOSTON.



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## L E T T E R S .

*List of Letters from Dec. 31 to Jan. 28.*

**BUSINESS.**—E D Bancroft, Groton Junction Ms—S A Salmon, Lowell—T Smoyer, Dephi, Ind—P M. Springfi. Id—L M Shearer, Silver Creek, Ky—J B Flint, Louisville, Ky—Rev. J M Willey, Bridgeport, Con—W Winthrop, Malta—G T Miller, Hyannis, Ms—Matthews & Co N York, 2—F G Tisdall, N York—R Spencer, London—W H Philips, North Adams, Ms—S M Todd, New Orleans—A Walker, Worcester—O J Phelps, Piketon, O—P M, St Louis, Mo—P M, Panth, Wis—F A Hassinger, Honolulu—S Ross, Commerce, Mo.

**REMITTANCES.**—G H Kendall, Valparaiso, S A—N D Adams, Burlington, Vt—E F Webster, Eastport, Me—W D Axtell, Northampton—J K Anthony, Mound City, Kansas—J Covell, Jay Bridge, Me—J M Porter, Jr., Easton, Pa—J J Bell, Carmel, Me—J F Harris, E Machias, Me—F Knowles, Corinna, Me—F Sparrow, Columbus, O—K Porter, Iowa City—D Taft, Blackstone—W E Stagg, Newark, N J—E H Neil, Skowhegan, Me—N H Gould Newport, R I—L T Jeffs, Feltonville, Ms—D P Leadbetter, Millersburg, O—J C Abbot, Lowell.

## W I N T H R O P H O U S E , BY I. H. SILSBY, *Tremont street, opposite the Common, Boston*

Re-opened Nov. 1859. Made new throughout. Furnished new entire. Only four stories in height. The only Hotel fronting the Common. Containing as pleasant Rooms as any House in the City. A quiet Home for the transient as well as the permanent Guest, free from all the confusion of a regular business Hotel.

This House our Brethren should know is the property of the Grand Lodge of Massachusetts,—the higher stories having been fitted for their use and for the Boston Lodges, all of which are finely accommodated in the Building.

Our Brethren from abroad will find the Hotel as good as any in Boston—sur passing all in location, and offering unequalled inducements to those visiting the Lodge Rooms.

July 1, 1860.

**BENT & BUSH,**  
MANUFACTURERS AND DEALERS  
IN  
**MASONIC REGALIA,**  
Corner of Court and Washington streets,  
BOSTON.

THE  
F R E E M A S O N S'  
M O N T H L Y M A G A Z I N E.

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FEBRUARY 1, 1863.

No. 4.

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M A S O N I C S Y M B O L S—T H E “ R I G H T H A N D.”

WE like to turn back occasionally to old and familiar subjects, in preference to seeking always in the Present and the Future for new topics. We not only *like* to do so, but know it to be strictly in the path of duty; more especially in an age like this, whose most striking characteristics are love of the new and strange, and contempt for the antiquated and old. It is to be feared that even our venerable Order has not altogether escaped the intrusion and assaults of this spirit of innovation, for which, probably, no better name can be found than the expressive one of “Young Americanism.” We are not so wedded to the memories of the past, nor so blind to the merits and advantages of sound and healthy progress, as to love and honor men and manners, simply because they are old, or to decry them solely because they are new. But, to all that is *really good in its own nature*, the lapse of years does unquestionably add a greater power of appeal to our respect and admiration. And justly so, even on the very principle which “Young America” so ostentatiously parades as the grounds of its claims to superiority. We, of this 19th century, enjoy the vast collective benefit of the experience, sufferings, labors, knowledge, inventions, of the many generations that have gone before us, and if we are not wiser and better than our forefathers—and can we justly say we are?—our culpability is proportionally the deeper. The further back we wander into the darkness of antiquity, the less right have we to expect such enlightenment as prevails to-day; and, consequently, if we do find in that “dim and distant past,” incontrovertible evidence of the existence of this, and of much more that we are apt so vainly and arrogantly to claim as our own, we are naturally surprised; and, if our feelings are not warped by prejudice or wounded self-love—shall we not admire the great

or good thus unexpectedly discovered, all the more on this very account? It is not difficult for a flippant and superficial sciolism to sneer at all that is venerable and ancient, and at the feelings of reverence with which minds of the calmer and more thoughtful order still regard the hallowed stamp of time, when affixed, whether in the mental world or material world, to the "beautiful," the "good," and the "holy;" but it would be found far more difficult for that false and spurious philosophy to prove that this feeling of reverence is not founded on the best principles of sound science and true religion.

As the traveller, amid the arid sands of Egypt, gazes upon those vast monuments of human labor, which have been, for more than four thousand years, one of the greatest wonders, must he feel, forsooth, ashamed of the sensations of admiration, wonder and awe that will insensibly, but rapidly, spread over and penetrate his mind? Must he feel bound to look upon them merely with the cold and calculating eye of utilitarianism, and to repel, as unlawful intruders, the many grand associations and historic memories that will come thronging through his brain and heart?—memories of the far off time, when Egypt was the metropolis of the world's knowledge and civilization, and when not even Greece—afterwards destined to be the educator of mankind—had begun to shake off the dark and heavier burden of ignorance and barbarism! On the contrary, if we admire and are justly proud of the great works and great achievements of science and labor in this, our own day of discovery and progress, must we not view with reverential respect and astonishment, the evidences, countless and incontrovertible in character, of works and achievements no less great and grand, accomplished by that wonderful people thousands of years before gas, and steam, and the electric telegraph, and the printing press, had arisen to change the whole aspect of the world's civilization?

It is assuredly from this venerable Past that we may best and most readily derive lessons of which we stand in very urgent need—lessons of *modesty*, the virtue least familiar, it is to be feared, to the nineteenth century! Not alone in those wondrous Pyramids, but in the gigantic ruins of Diopolis, Heliopolis, and the other cities of the Nile—in the lofty obelisks and stately temple-columns of Luxor, and in many another ruin—record of the ante-historic Past, we not only behold the substantial proofs of a progress in Mechanic Art in those olden times, that may well make us less vain of our modern inventions and attainments; but we may also read, impressed upon enduring tablets of stone, warnings against those feelings of arrogance and presumption to which we are so prone to yield. The mighty fragments of those vast and mighty cities, that flourished

from three to four thousand years ago, warn us, in unmistakable language, that the cities and monuments, and works of art of which *we* are so proud to-day, are also hastening onward to their day of doom ; that, as the victor-hand of Time has laid low the rich and royal cities of ancient Egypt, so will the same inexorable conqueror, sooner or later, subdue and devastate the now prosperous and populous cities of Boston and New York, of Paris and of London ! When that day comes, will these, our cherished and vaunted cities of the nineteenth century, leave as durable and splendid monuments to attest their ancient greatness, as still survive amid the ruins of the cities of the Nile ?

Or, to change the scene and illustration, let us pass from hoary Egypt to imperial Rome, and standing in the ruinous amphitheatre of the Coliseum, shall we think only of the scenes of cruelty once enacted in that blood-stained arena ? Will the majestic ruins of that grandest of natural theatres awaken no memories—call up no associations—inculcate in our hearts no lessons—but those of the gladiator, slaying or dying to gratify the bloody and perverted taste of Roman lords and ladies ? Shall we presume to look backward and downward, from our lofty elevation of Christian civilization and enlightenment, upon the darkness and crime, and sensuality, of the once “mighty Mistress of the World ?” Cold and callous, indeed, must be the heart in which the ruins of the Coliseum shall awaken only such thoughts as these—in which, rather, profound veneration for the “great” and “good,” even of Heathen Rome, shall not mingle with the feelings of melancholy and mourning excited by the scene around him, causing him to reëcho the poet’s lament—

Oh ! Rome, my country ! city of the soul !  
 The orphans of the heart must turn to thee,  
 Lone mother of dead Empires ! and control  
 In their shirt breasts their petty misery.  
 What are *our* woes and sufferance ? Come and see  
 The cypress—hear the owl—and plod your way  
 O’er steps of broken thrones and temples—ye !  
 Whose agonies are evils of a day—  
 A world is at our feet, as fragile as our clay !

The Niobe of Nations ! there she stands,  
 Childless and crownless in her voiceless woe,  
 An empty urn within her withered hands,  
 Whose holy dust was scattered long ago :  
 The Scipios’ tomb contains no ashes now,  
 The very sepulchres lie tenantless  
 Of their heroic dwellers : dost thou flow  
 Old Tiber ! through a marble wilderness ?  
 Rise with thy yellow waves, and mantle her distress .

Alas! the lofty city! and alas!  
The trebly-hundred triumphs! and the day  
When Brutus made the dagger's edge surpass,  
The conqueror's sword in bearing fame away!  
Alas! for Tully's voice, and Virgil's lay,  
And Livy's pictured page!—but these shall be  
Her resurrection! all beside decay;  
Alas, for earth, for never shall we see  
That brightness in her eye she bore when Rome was free!

And, if the ruins of the old world's greatness thus not only sadden and solemnize our hearts by awakening reflections upon the frailness and mutability of all things earthly, but also most justly and naturally, stimulate and strengthen our esteem and veneration for the power, progress and energy of which they are the mute, but no less expressive, memorials; it must certainly be allowed that this feeling of reverential respect is still more justly due to the memories of mental and moral worth and greatness in which the history of the two illustrious nations of Classical Antiquity so richly abounds! The very fact that, unlike us, they had only the dim light of nature for their guide—that, while *our* path is clearly illumined with the Titian-like light of Christianity, *they* were obliged to grope their way along the “*chiaro-oscuro*” tracks of heathenism, invests such exemplars of virtue and nobility of soul, as we find amongst them, with a broader and brighter halo of glory! What better proof of this can be required than the circumstance that in every age, from the era of the Saviour downwards, the most earnest and eloquent advocates of the Christian faith have continued to draw many of their most powerful illustrations—their exemplar-stimuli to self-sacrifice, virtue, temperance, purity, from the historic records of ancient Greece and Rome? Nor do we hesitate for a moment to assert that Christian America and Christian Europe would do well to study anew and imitate to-day, in many matters of no small importance, the manners and morality of the countries that gave birth to Codrus and Leonidas, the patriot king-martyrs; to Socrates, the almost Christian heathen; to Plato, the Divine, father and founder, next to Pythagoras, of those *Ancient Mysteries*, with which the origin of Freemasonry is so intimately connected,—to Homer and Sophocles, princes of poetry, and Herodotus and Thucydides, and Xenophon, the fathers of History, and to Demosthenes, the patriot Orator; or of that other country, the memory of whose world-conquering genius is everlastingly entwined with that of so many heroes, patriots, warriors, statesmen, from the days of the elder Brutus, the stern upholder of freedom, and Decius, the voluntary victim of the purest, most unselfish patriotism, to those of Scipio, the Conqueror, not of Rome's enemies alone—

but—a more difficult and brilliant achievement!—of his own passions: and, later still, of Cicero, the Orator, whose eloquence was second only to that love of country which won for him the honored title of “Pater Patriæ.” Not one word would we say in depreciation of the many and momentous evidences of improvement and progress afforded in almost every department of life in the present age—nor is it in any ungrateful or unappreciative spirit towards the many comforts and blessings around us, that we utter, with heartfelt sincerity, the prayer that Providence would speedily raise up amongst us the much needed supply of such patriotism, and virtue, and valor, and statesmanship, as wove so bright a wreath of glory for ancient Greece, and so long enabled mighty Rome to withstand the assaults alike of barbarian foes without, and rebellious sons within!

With both these celebrated nations of antiquity, the **RIGHT HAND**, that prominent symbol of Freemasonry, held a high place as the *symbolic representative of FIDELITY*: nor with them alone; for among the Jews and other ancient Asiatic nations, we find that the grasp of the *Right Hand* was the acknowledged pledge of **FRIENDSHIP** and **FIDELITY**.\* “*Jungere dextras*,” was to the Roman an inviolable pledge of mutual fidelity, nor was any fouler reproach known to his vocabulary than “*fallere dextram*,” “to violate the Right Hand pledge of faith.” Every page of the works of the Greek and Latin writers abound with illustrations of this fact, and no less interesting are those to be found in the Scriptures, both Old and New. Of the latter we may adduce the passage in the 2d chapter of the Epistle to the Galatians, where St. Paul says—“When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *Right Hand of Fellowship*, that we should go unto the Heathen and they unto the Circumcision.” In the former, we observe that the custom of *lifting up the Right Hand* was the customary mode of taking the oath, even as far back as the time of Abraham, whom we find saying to the king of Sodom, “I have lifted up my hand unto the Lord, the most High God, the possessor of Heaven and Earth, that I will not take anything that is thine.” Among the Heathen nations of antiquity it was usual for the person taking the oath to place his Right Hand upon the “horns of the altar” or upon the hand

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\*The Romans had a goddess whose name was *Fides*, or Fidelity—a goddess of “*Faith and Honesty*,” to whom Numa was the first to pay divine honors. Her only dress was a white veil, expressive of frankness, candor and modesty; and her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, as a token of their intention to adhere to the compact; and this custom is in more general use even among ourselves, at the present day, than would at first thought be realized.

of him to whom he swore. For this, has been substituted by Christian usage, the custom of resting the Right Hand upon the HOLY SCRIPTURES, a custom which, it may not be uninteresting to note, we know to be at least as ancient as the beginning of the fifth century, for it is distinctly referred to in the Code of the Emperor Theodosius, in the year 438 A. D.

Did our limits permit, we could adduce many interesting illustrations of this use of the *Right Hand* as a solemn pledge of fidelity; but we must conclude with the remark, firstly, that the *antiquity as well as universality of the principles and practices of our ancient and honorable Order, derive an additional confirmation even from what has been here said of the Right Hand, as a solemn and sacred symbol*; and, secondly, if not only amongst the more civilized and cultivated people of ancient Greece and Rome, but even with the rude and rugged Parthians, the wild Arab of the Eastern desert, the savage warrior of the German Forest, and the fierce Sea-rover of the Scandinavian Seas, the violation of the "pledged Right Hand" involved the deepest and darkest infamy, and caused the transgressor, in the expressive language of our Saxon forefathers, to be branded with the contemptuous title of "nedderling"—"nothing worth"—surely it will well become us, Christian men and Masons, of these later and enlightened days, to be ever on our guard against the slightest violation—not in act alone—but *in word or thought even*—of the obligations to which our **RIGHT HAND**—the sacred symbol of our fidelity—has been pledged! We might indeed well be grateful to the literature of ancient Rome, if we had derived from it no other lesson than this most manly, most Masonic one—"NE DEXTRAM FALLAS!" *Break not the pledge of thy RIGHT HAND!*

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### THOUGHTS FOR THE HOUR.

The Grand Master of the Grand Council of R. and S. Masters of Vermont, thus beautifully and appropriately refers to the sad condition of our country:—

"It is with sad heart and mournful mein that we turn from these peaceful walks and green retreats to contemplate the dark and terrible misfortune which overhangs and enshrouds like a pall, the land which we have all been proud to call "our own." War, grim and black and ghoul-like at the best, but fratricidal and intestine war, most fearful and most lamentable of all, stretches its desolating and importunate hand across the continent, and death and disaster and ruin greet us on every side. It is not our province here to speculate upon its original causes or its probable results. God grant, at least, that it may find a speedy and desirable solution, and that when the white banners of peace shall again be seen, it may be found that our Brethren of the mystic tie have not, in any portion of our country, been foremost in bringing this great calamity upon us.

"It is not alone upon the battle-field and amid the shock and concussion of armies, that death hath come to us. In the quiet village, nestling by the waterfall, and in the rural hamlet where the stranger rarely enters, he has stolen with slow and stealthy step and stricken down those we loved and cherished well."

## ANNUAL ADDRESS

OF M. W. WILLIAM D. COOLIDGE, BEFORE THE GRAND LODGE OF MASSACHUSETTS, DEC. 30, 1862.

*Brethren of the M. W. Grand Lodge—*

Again, Brethren, in the kind providence of God, we are permitted to assemble in peace, while many are surrounded by the stormy scenes of war and the tumult of the people. We have been carried through the past year, which to all has been a year of trial and discipline, with a hopeful trust in the guiding wisdom of a Heavenly Parent; and though "men can as yet see no bright light in the cloud," that same trust teaches us to believe "that it hath a silver lining," and that this discipline will be instrumental of good to those who will listen to its teachings; who will humbly and deeply acknowledge their dependence, and still seek lovingly and trustingly for that light and guidance from above, which can only come from the fountain of all love and wisdom. In view of all the mercies by which we are surrounded, let gratitude be the prevailing sentiment of our hearts.

Notwithstanding the trying times through which we have past, the Lodges in this jurisdiction have been quite as much occupied with Masonic work as could reasonably have been expected or desired, the number of initiates being about nine hundred. Though not quite so large as usual, it is no indication that growth, true Masonic growth and culture, are not quite as vigorous as in any former year. I believe it to be more so, and that more leisure has afforded opportunities to learn better and more fully the true meaning of our institution; the Brethren have become more and better acquainted with each other, and the scenes through which we have passed, though they have lessened our work, have developed in us a more true Masonic character, and have been instrumental in connecting us nearer and closer to each other than in any former period. If this shall be the fruit of this great trial, the teaching will not surely have been lost upon us.

"The hours of pain have yielded good,  
Which prosperous days refused,  
As herbs, though scentless when entire,  
Spread fragrance when they're bruised."

A season of relaxation from labor, too, has afforded opportunity for the study of the work and lectures; and at no former period, in my recollection, have the Brethren of this Grand Lodge ever evinced such deep interest as the past year has shown. It is a matter of congratulation, that during the past year you have established so firmly what the work and lectures shall be; and we are truly fortunate in having such devoted hearts, and such intelligent minds in our Grand Lecturers, who have delighted us to day by the evidences of their deep study and practice, so that in future they may be looked up to as oracles, and their decisions final and binding. But it is not enough, Brethren, that you are perfect in the ritual, and that no word is wanting to clothe our beautiful ceremonies in language equally beautiful. Your own character, also, must give weight to your instructions; your example and true Masonic spirit will ever speak louder, and more forcibly, than your words or ceremonies, and show by your example, both

in and out of the Lodge, that the true spirit of our Institution fills your hearts. Let no vaunting ambition swerve you from this course, but let your only aim be that of usefulness to your Brethren—and let it be bounded by that. Whenever it exceeds this healthy limit, radicalism and party spirit, and the practice of electioneering creeps in, and we bring into this ancient conservative Institution the worst elements of a popular political campaign, which will be sure to work the ruin of that peace and harmony which is the ground-work of our happiness, and the end we all wish to reach. In your individual and associated relations may your acts ever conduce to the advancement of Masonry as an institution, and more especially to the advancement and dignity of the Grand Lodge of Massachusetts and its subordinates. Let careful, discreet and calm deliberation characterize your proceedings, and all generous and charitable conclusions fill your breasts—that charity that thinketh no evil, that hopeth all things.

Principles are eternal—individuals are nothing. Harmony, brotherly love, and all charitable and Masonic graces, every thing. No where on the face of the earth should we be able to look with more certainty and greater confidence for the realization of these hopes than in the bosom of the parent Institution of Massachusetts. If I know my own heart, and God is looking upon it, and in his sight I say, it beats with the one single wish and prayer, that those manly and Masonic virtues which have ever been the characteristics of this Grand Lodge, may be held in perpetuity by every Brother who is privileged to hold a seat here, temporary though it be. Let this spirit ever prevail in the parent Institution and its genial influence will descend and bless our Lodges, and keep our harmony and cheerfulness unimpaired, and we may look hopefully for their growth among those whom we serve and love.

I desire, Brethren, to call your attention to one of the Amendments of the Constitution, passed Dec. 12, 1860, viz : Art. 3, Sect 5, which reads

“ Applications for initiation shall be made to the Lodge in the town or city where the petitioner resides, if there be a Lodge therein ; but if there be none, then he shall apply to the Lodge most convenient to his residence.”

This Section has received such a latitude of construction as to lead to much difficulty between Lodges as to jurisdiction, and I recommend the subject as entitled to your serious consideration, that it may be more fully defined what is meant by the term “ most convenient.”

Since the new organization as a Corporation, in my opinion the present edition of the Constitutions of the Grand Lodge of Massachusetts needs an entire revision, and a new edition provided under the care of wise and discreet Brethren, which shall be worthy of this Grand Lodge, many of the most important amendments being now on fly leaves, and many of the Lodges even without these ; our new relations as a Grand Lodge and as a Corporation, seem to me imperatively to require a new edition of the Constitutions, and our means are adequate to any thing we may desire of this kind.

In relation to the financial condition of the Grand Lodge, the retiring Grand Master is made most happy that he is able to leave his position with the knowledge that the entire floating debt of the Grand Lodge is paid ; that during his administration the mortgage on the Winthrop House has been lessened, and that

all claims on the charities of the Institution, coming within our rules, have been met, liberally and effectively, the weary have been rested and refreshed; the widow and the orphan cheered, and the coming Grand Master will have it in his power during the next year to accomplish what I know has been the desire of his heart, an increase in the charities of the Grand Lodge, perfectly consistent with meeting promptly every just requirement.

Since our last Annual Communication I have, on the 30th Dec., 1861, constituted and consecrated Aberdour Lodge, Boston; March 18, constituted and consecrated Orient Lodge, at South Dedham, and dedicated their new Hall, and on March 13 granted a Dispensation for Day-Spring Lodge, at Monson.

I have granted five Dispensations the past year, to worthy and experienced Brethren, to form Lodges in the Army. These Lodges are now in operation as follow:—

Bay State Army Lodge,	No. 1,	in 3d regt.
Massachusetts do.	" 2,	in 16th do.
United Brethren do.	" 3,	in 17th do.
Fraternal do.	" 4,	in 25th do.
Bunker Hill do.	" 5,	in 2d do.
McClellan do.	" 6,	in 43d do.
Berkshire Camp do.	" 7,	in 49th do.
Putnam do.	" 8,	in 39th do.
Olive Branch do.	" 9,	in 42d do.
Warren do.	" 10,	in 32d do.

December 22, laid the Corner-Stone of the New City Hall, Boston.

Next to the approval of our own conscience and the approbation of our Master, is the gratification of knowing that we have the love and confidence of those whom we serve and love ourselves. Our District Deputy Grand Masters, by their fidelity and zeal have entitled themselves to all these—and now, beloved Brethren, after a close union with you of five years, let me say, that some of the most valuable friendships of my life have been formed with you; and though I retire from official connexion with you I shall ever hold you in kindest remembrance.

The year that has past has been characterized by the introduction of the two most important and most excitable subjects which can occupy the minds of the Brethren, viz:—the establishment of the Ritual, now fixed, I trust, permanently, and the subject of Dispensations. Add to these the important matters growing out of this most unusual state of civil war, and you will agree with me, I think, that quite as much of excitement as is wholesome for us, has been crowded into our thoughts for the year now closed. All this has necessarily added to the cares and anxieties of the Chair, but I have been surrounded by wise and able counsellors, and in my decisions I have nothing to alter or regret.

If there is any one part of a building requiring the greatest care, it is the foundation. Whatever else we neglect, let this be secured. It has been my aim to preserve the ancient landmarks of the Order, and that which the wisdom of the founders of our Institution vested in the Grand Master as his prerogatives, I have

not dared to delegate to others. And I have the satisfaction of knowing that my decisions in this respect have met the approval of those whose approbation I value highest.

For this state of war there is no precedent, nor is there precedent for such a sudden influx into the Institution from the Army, of those, who, from the circumstances of the case, must be made "at sight," the prerogative alone of the Grand Master, as I am taught by a strict examination of the ancient landmarks, and the best council of the wise and prudent, whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me, and bare their breasts to the bullet aimed at the nation's heart, and I could not find it in my own to refuse any aid, comfort or protection which I might be instrumental in throwing around them. I have been strengthened in this by the careful and earnest assurances from you, W. Masters of fortyone of our Lodges who have applied to me, that in granting to you Dispensations for this purpose, for the hasty admission of one hundred and thirteen candidates, dispensing with all the requirements of the Constitution, receiving an application, balloting on the same, and conferring the degrees, all within five consecutive hours! I have been strengthened, I say, by your assurances of care, and the confidence I have felt in the prudence and sagacity of the Brethren. In the midst of these scenes of war and bloodshed I see not how we could have done less, and in the retrospect I have not a single instance to regret. Of the one hundred and thirteen, nearly all are officers; this indeed is the fact among the six hundred of our Brethren who are doing battle for us in the Army of the United States. May God's shield be over them; may He nerve their arms and strengthen their hearts for the performance of duty; never wavering even in the presence of a rebel Brother, till he has surrendered, or is prostrate at their feet.

War is not the rule, it is the exception, and when these days of discipline and trial are over; when we shall have met them in a spirit of humble submission, and learned the lessons of humility they seem designed to teach; when this whole land shall feel as one man, that it is not solely his own right arm that hath gotten him all this, but when all hearts bow in humility and patience, then may we hope to be delivered.

"Down the dark future, through long generations,  
The echoing sounds grow fainter and then cease,  
And like a bell with solemn, sweet vibrations,  
I hear once more the voice of Christ say—Peace."

Alas! how many have fallen! No, not fallen, but gone up in chariots of fire, to join the martyrs of all ages, above.

At their own, or at family request, I have been called on to bnr with Masonic honors the distinguished dead; to twine for them the laurel with the cypress, and to speak words of consolation to the mourner. I have been called to cheer on the gallant heart, bursting almost with youthful enthusiasm, to join in the conflict for distinction and bravery. I have brought from the battle-field the remains of one of our number; the sweet remembrance of whose virtues will last till time shall be no more. I have, with Masonic honors, laid him away in that

quiet garden of graves, at Newton, so near the scene of his usefulness and true Masonic influence.

The old year has past. All these various scenes crowded into so small a space as a passing year, have not been without their influence on my mind and heart, and with you I can truly say,

“ All gracious God, what e'er our lot  
In future times may be,  
We 'll welcome still the heaviest grief  
That brings us near to thee.”

The duties of watching the interests of two of the Districts, together with the close attention which under our present organization must be given to the financial affairs of the Corporation, all together have been quite enough to reconcile me to the retirement I shall now enjoy; and quite enough, to my own mind that having fulfilled them all, with the purest motives and intentions, I feel that it has fallen to my lot in the two exciting years of my administration to have fulfilled as much of duty as usually falls to the lot of him who passes through an entire constitutional period. At any rate, the devotion of the past five years as District Deputy and as Grand Master, has evinced, I trust, a singleness of purpose on my part. It has fully satisfied all my ambition for any distinction which I have ever sought; an ambition limited by the boundary of duty and usefulness. The new year is full of mystery. I now close my official connection with you, my Brethren, with my sincere thanks for every act of kindness, with the same warm wishes, and with the same word upon my lips with which I entered it—may we all, from the youngest Entered Apprentice that stands in the north east corner of the Lodge, to him who presides in the East, may one and all finally meet in that upper temple, and in that city that hath foundations, whose builder and maker is—God.

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M. W. BROTHER PARKMAN'S INAUGURAL ADDRESS, DEC. 30, 1862.

BRETHREN—The arduous duties of the day having been accomplished, and the new officers duly installed this evening, upon assuming the head of this Grand Body allow me to express to you my profound thanks for the confidence you have reposed in me, in electing me to this high position. Be assured I come profoundly impressed with my own responsibilities to the Institution and to you. When I cast my eyes over the Portraits around this Hall, I see the pleasant faces of those distinguished men who have preceded me, and when I reflect that they were men of learning, intellect, high social position, and great Masonic skill, a feeling of fear overshadows my joy! But when I look further, and see the faces of those who live, and are still with us, and look around upon these dear, friendly, Brotherly companions, with whom I am so intimate, and behold the encouraging smiles of all about me, I feel I cannot fail, but that all the duties of my position will be fulfilled. My heart is filled with gratitude while I think of the many blessings of our beloved Institution, for the last fifteen years. Our prosperity has been without check, and unexampled—unwavering success has crowned our every effort. Rapid growth, great influence in popular esteem, and the addition to our numbers, mostly from those in the higher and best social positions—all these things have been so fully laid before you by the retiring Grand

Master, that further reference to them is unnecessary, and I will only express the hope that our prosperity may long continue.

From year to year words of caution have been addressed to you from this place, and never, my Brethren, were they more needed than now. Applicants too easily find admission at our portals, merely on *negative* recommendations. This ought not to be! Every applicant should have a character unspotted; a clean reputation; a respectable position in society, and means to obtain a living. If he has not these qualifications, you should not hesitate to reject him, for negative good men only swell number without increasing strength or usefulness.

Again, my Brethren, I would caution you against an increasing and dangerous evil—a disposition to alter our old and established ritual, and interpolate with new phrases that which we have received in its purity, from our predecessors. I respectfully call attention of the Masters of Lodges to their declaration upon installation, that it is not in the power of any man or body of men to change the platform of our Institution, and I earnestly exhort all to discourage attempts at change, and enjoin the strictest pertinacity to the ancient landmarks of both work and ritual, as taught by, and exhibited in, Grand Lodge, this day.

I would cheerfully commend to the fraternity the cultivation of Music in the Lodges, and the formation of choirs, whenever convenient, that the opening, initiation, and closing ceremonies, may have the aid of good music; its effect is pleasant upon the Lodge, and while it adds much to the impressive dignity of our ceremonial, it is also a great help to promote social harmony among the members.

From various causes, this Grand Lodge has been, for the last four years, many times before the public, in full regalia, and these displays have occasioned much comment among our older Brethren. My own impression is against public parades; and I most respectfully suggest that we should only appear in public upon great and important occasions of general public interest. Frequent public displays tend to provoke comments from the curious and uninformed. We never ask or seek to proselyte. We ask the public to esteem us only as good citizens.

A word for our Charities and I have done. For many years I have had intimate knowledge and connection with all the charities of our Institution, and although the different Orders have given with liberal hands and warm and sympathetic hearts, and done great good, this branch of our Institution has hardly given commensurate with our success. For the purpose of meeting promptly this want, I have added two new members to the Charity Committee, and will, from time to time, call their attention to larger and renewed charities; and I doubt not this Grand Body will cheerfully contribute in the liberal spirit provided by our Constitution upon the subject.

With these few cautions and suggestions, allow me, my Brethren, to ask of you, one and all, a renewed confidence in our beloved Institution, and in each other. Let the most patriotic purposes warm your hearts, and Charity, the central idea of Freemasonry, warm and stimulate us to help the poor and distressed, and comfort the widow and the orphan; and may the All-wise Giver of all good, plenteously endow us with the corn of nourishment, the wine of refreshment, and the oil of joy. So mote it be.—Amen and Amen.

## MASONIC ANECDOTE.

AT the famous battle of Dettingen, fought between the combined English and Hanoverians, under George II. in person, and the French under the Marshal De Noailles, the latter, finding the day going against him, directed the flower of the French cavalry, under the Duc de Grammont, against the British infantry, in the vain hope of breaking their compact line. During one of these furious charges, in which the most chivalrous bravery was displayed upon both sides, an officer of the *gardes du roi* had his horse shot under him; and whilst struggling to dis-embarrass himself of the dying animal, he was attacked by an English dragoon. In this hopeless situation, with his adversary's sabre uplifted to give him the *coup de grace*, he in his extremity, gave the sign of distress. Happily for him, the Englishman was a brother; he immediately dismounted, assisted his fallen adversary to disengage himself from his horse, gave him wine from his own canteen, and assisted him to bind up a trifling wound which he had previously received. He informed the Frenchman, however, that though he had saved his life as a Brother of the Order, he must, nevertheless, make him his prisoner; because, as he well knew, a good Freemason must never lose sight of his duty to his king and his country. He then conducted him to head-quarters, where he was honorably received and kindly treated, till the cartel arrived and he was exchanged.

## REMINISCENCES OF ANTIMASONIC TIMES.\*

I AM aware that great prejudices have existed in regard to the true character and tendency of the Masonic Order. These prejudices were originated and spread by political demagogues for selfish and ambitious purposes, and many well disposed persons were thus deceived, and their zeal to destroy Masonry rose above all other subjects of public concern. Strange that intelligent men could have ever persuaded themselves that Antimasonry had a base broad enough upon which to build up a party; that "the manifold interests of a great country, its trade, commerce and general industry, its finance, its development through the thousand channels of public administration, its party alliances, its ambitious strifes and its multiform pursuits could all be reduced into subordination to the purpose of extirpating Masonry by political action." The incidents are so well known that we will only briefly allude to them.

The opponents of Andrew Jackson, who was a Royal Arch Mason, found themselves in a dilemma. For Henry Clay, the idol of the Whig party, was a Mason, and, wishing "to be right rather than to be President," would not sacrifice his principles nor violate his solemn obligation. William Wirt was, therefore, selected as the standard-bearer. And yet he, in his letter of acceptance, pays a high tribute to the cause so unjustly assailed. Says he: "I was myself initiated into the mysteries of Freemasonry. I never took the Master's Degree, but it proceeded from no suspicion on my part that there was anything criminal in the institution, or anything that placed its members, in the slightest degree, in collision with their allegiance to their country and its laws. I have thought, and repeatedly said, that I

\*Address of Rev. Dr. Giger, Newark, N. J.

considered Masonry as having nothing to do with politics, and nothing has surprised me more than to see it blown into consequence in the Northern and Eastern States as a political engine, and the whole community excited against it." As the day of election drew near, wishing to be relieved from the position into which he had been reluctantly forced, he writes, "To persist in the nomination will only expose their weakness. They cannot carry a single State, except, perhaps, one.

They cannot even organize an electoral ticket to the south of New York, except, perhaps, in Pennsylvania. It will annihilate them and me too, by the mere force of ridicule." The result of the election proved the truth of his prophecy, for out of 286 electoral votes, Gen. Jackson received 219, Mr. Clay 49, Mr. Floyd 11, and Mr. Wirt *seven*,—these *seven* being the votes of the State of Vermont. Thus the fanatical spirit, which enkindled the flame of persecution and spread over the face of one section of our land with the wild fury of a mighty conflagration, was quenched. It was short-lived, and its few paroxysms in subsequent years were followed by utter dissolution. Like Hudibras' musket, which missed the mark it aimed at,

"And, though well aimed at duck or plover,  
Recoil'd and knocked its owner over."

The attempted assassination of Masonry turned out, as with other assassinations, only to confirm her power, and to hasten her coming apotheosis. Antæus-like, she reached that point of extreme depression, where by touching the ground, she touched also the giant spring of that power in which she rose and now triumphantly reigns.

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### S L A N D E R I N G A B R O T H E R U N M A S O N I C .

One of the besetting sins among the Craft which has worked and is working most disastrous and unmasonic results, in the opinion of your correspondent, is that of slandering a Brother. There is, I regret to say, too great a fondness for catching at any implication against a Brother and re-echoing it, without a moment's inquiry as to the authority or truthfulness of the implication; and often when that implication has been disproved, there are those who seem to delight in giving currency to the denunciatory implication rather than to the fact of its having been disproved.

Does not this propensity prove the lack of a proper qualification for membership in the fraternity, and to those who are in, and the propensity manifests itself, shall we not administer a gentle rebuke in love, not in anger, reminding them of their duty and obligations as Brethren of the fraternity, bound by reciprocal ties and privileges.

The Mason who indulges in this propensity should be led to reflect upon the principles which animate the institution, giving it vitality and efficiency.

If we look into the past, we find the most bitter state of feeling engendered by it; and although time has "smoothed the rugged front," and reason subdued the virulence of the denunciator, yet is the fair page of history marred by it, and feelings which were engendered at the time are transmitted to posterity; and although they are held in subjection, they are not the less ready to be revived on the least provocation.

Nor is the effect less objectionable when confined within a more limited sphere. The estrangement of Brethren from one another, through the agency of the sin alluded to, is destructive of that mutual confidence among the Craft, which all good Masons must deplore, and which all good men must deplore, and which every good Mason ought to frown upon and check as far as the power so to do within him lieth.

Estrangement between individuals, when once engendered through the agency of the slanderer's tongue, soon extends to the friends and associates of the parties, and thus results are attained calculated to wound the sensibilities of every well meaning and calm reflecting Brother of the Fraternity.

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### GRAND LODGE OF KENTUCKY.

We have received a copy of the proceedings of this Grand Lodge, at its annual communication, at Louisville, in October last. The opening address of the Grand Master is a business paper, and as such, of much interest to the Lodges in the jurisdiction. He says:—

“ This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization, in the year 1800, there were but five Masonic Lodges at work in all the region west of the Allegheny Mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of a little more than half a century of Mason-work, while every village has its coterie of banded Craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war.”

The Grand Master does not believe in granting dispensations for making Masons. Thus—

“ Many applications for dispensations to confer degrees “out of time,” as well as to elect officers were made to me, as my correspondence will show, and were all declined for want of authority.”

He notices the death of Past Grand Master THOMAS WARE, who was killed at the battle of Cynthiana, on the 7th of July.

He speaks of Cross as the “favorite pupil” of Webb. Cross never had the confidence of Webb, and was the first to pervert, mutilate and corrupt his lectures.

The death of Past Grand Master HENRY WINGATE, the oldest Masonic officer of that rank, was suitably noticed by the Grand Lodge.

A committee was appointed to investigate the Order of “Conservators,” and report.

## INSTALLATION AT FAIRHAVEN, V.T.

MR. EDITOR—SIR—It seems rather late to record the events of the Old Year, when we have so many attractions in the present; yet some are too good to be lost, and come better late than never. I propose to give you a short notice of an installation of Masonic Officers of Lee Lodge, which came off publicly at Adams & Allen's Hall, in this place on Wednesday evening, Dec. 10, 1862.

Beside the installation of an excellent board of officers—among them, Simon Allen, Esq., of Hydeville, as W. Master of the Lodge—the main feature of the evening was an address delivered by Henry Clark, Esq., of Poultney, W. M., Grand Secretary of the Grand Lodge of Vermont.

The address was one of Mr. Clark's finest productions. The subject was, "The Spirit of the Age, considered in relation to the Institution of Masonry." It was treated in his characteristic style, and delivered in his usual animating and enthusiastic manner. It was a noble and manly production, breathing a high and elevating spirit, and gives him a high rank among the Masonic orators of the State. All through it was filled with a fervent spirit of brotherhood and philanthropy, and a noble patriotic sentiment.

After the address, Postmaster Hopson presented Mr. Clark with a Masonic keyboard, of marbleized slate. It was a complete surprise, but Mr. Clark replied with some appropriate and very interesting remarks, also noticing his connection with the Lodge and the characters of some of its deceased members.

On the whole, the evening passed off to the gratification of all present, and closed with an oyster supper at the Adams House.

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*Fairhaven, Vt., Jan. 17, 1863.*

## THE MASONIC CIPHER.

ROYAL Arch Masons in this country are no doubt familiar with the secret cipher and Key, which they are told, appertains to the degree. Originally, however, this cipher belonged to the symbolic degrees, and was transferred by Thos. Smith Webb, into his arrangement of the Royal Arch. It does not appear to have ever been much used in England, but on the continent we find it constantly employed, not only in the Blue degrees, but also in several of the so called Scottish or higher degrees. It was used, in various combinations, in the Strict Observance, and Swedish Rites, and in the Order of African Architects.

The "Key" to this secret cipher is undoubtedly very ancient. It was the basis on which were constructed the monogrammatic "Marks" of the Mediæval German Masons, and those of the Byzantine Architects. In the various secret societies of the German, French and Italian Theosophists, Alchemists and Astrologists, from the commencement of the 14th to the 16th centuries it was the favorite cipher. They derived it, direct, from the Hebrew Cabalists, whose secret doctrines were closely allied to those of Zoroaster and the Alexandrian Gnostics. In an ancient MS. of the time of the celebrated Pic de la Marandolet, it is said of this cipher that "in ancient times it was considered a great secret," and that "it derived its origin from the so-called "Celestial Alphabet" used by Moses and the Prophets in their writings."

The famous "Charter of Cologne," about which so much has been written, and authenticity of which is still a matter of dispute, is written in this cipher.

The same cipher has also been discovered in an inscription on an ancient tomb at Herculaneum.—*N. Y. Courier*.

## THE THREE GREAT LIGHTS OF MASONRY.

We are told, as Masons, that the 'three great lights of Masonry' are the Holy Bible, square and compass. The Bible we are taught to take as the rule and guide of our faith and practise, the square to square our actions, and the compass to circumscribe our desires and passions in due bounds with all mankind, but more especially with Brother Masons.

Unlike many other symbols which have, from time to time, been introduced into the Institution, the 'three great lights' bear the stamp of great antiquity, and it is an interesting task to trace them back through their various interpretation to their origin in the Lodges of the operative Masons of by-gone ages.

The first point which strikes us in considering these symbols, is the idea of *light*. Light, among all nations and in all ages, has ever been an emblem of knowledge. The religious ideas of all ancient nations clearly attest this fact. Eternal truth was always represented under the symbol of light. Truth is to the discerning mind what light is to the bodily senses. As light is ever present, rapid and active in nature, so are the contemplative thoughts in the sanctuary of the mind. Light is as inseparably connected with heat as true knowledge is with human sensibility. Light and heat thus bear the same relation to the creative powers of nature as knowledge and sensibility do to the vigorous life of the mind. It was therefore appropriate to represent the knowledge of eternal and infinite things in their application to actual life, by the symbol of *light*, and this light might well be termed a *great light*. In this precise sense the term 'light' is employed by all Eastern nations, especially in the scientific doctrines of the Hindoo Vedas, and in the light religion of the Zendavesta. We also find it, in a lesser degree, used in the star worship of the Sabeans and among the ancient Egyptians. From them this symbolism of light, as typifying an active, practical knowledge, was transmitted to the Greeks and Romans. From Persia and India it passed over among the northern European nations, and into the mystic groves and temples of the Druids. It was a favorite symbol of the early Christian teachers, and many allusions to it are to be found in the Gospel of St. John. In short, we continually meet with this symbol of light in all those religions and mythologies which are derived from the East.

The actual Masonic origin of the three great lights may be sought for in the Lodges of the Freemasons of the middle ages. The mediæval Lodge (in German, *Bauhütte*) was a frame building, constructed of planks, and erected close to the spot, where a church or other religious edifice was in process of building. It had three main windows—one in the East, one in the West, and one on the South. There was none in the North, because the Lodge was always built on the southern side of the church and close to it, on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the north would have been useless. These windows were termed by the craft, the 'three great lights,' the words *lichter*, *light* and *windows*, being synonymous. We find in Vitruvius and in Cicero the word *lumina*, or lights, used to denote windows. These windows are always represented on the early tracing boards, and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter, they are termed 'fixed lights,' their uses being 'to light the men to, at, and from their work,'

and, in a note, it is expressly stated that 'these fixed lights are three windows, supposed to be in every room where a Lodge is held.' At these three windows of the Lodge were seated the Master and his two Wardens; the Fellow-Crafts had their appropriate position, and the Apprentices were placed in the north as they required less light than the more skillful and advanced Fellow-Crafts. The ritual of 1730 alludes to this fact, and places the Junior Entered Apprentice in the north, his business being 'to keep off all cowans and eaves-droppers.' This is explained by the fact that the narrow space between the northern wall of the Lodge and the southern wall of the church would form a convenient hiding place for cowans and eaves-droppers, and hence the duty of the Junior Entered Apprentice. On the Master's table, at the east window, were placed the Bible, square and compass, the former as a token of devoutness, and the latter, not merely as the peculiar implements of the Master, but also as a sign or mark of the Fraternity. The craftsmen, while busied at their labors, well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward or mental light was even more necessary, and that without it they could not properly complete their task.

As expressive symbols of that mental light, they accepted the implements of the Master, and the sacred book, which were displayed on the Master's table; for the Bible was given to them as the rule and guide of their faith and practice; the square was an ancient symbol of the law, hence among the Greeks and Romans the expression *kanon*, or *gnomon tou nomos*, and *norma legis*; and the compass were an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three great lights thus inculcated a knowledge of God, of themselves, and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the Brethren met for social enjoyment or business at night, artificial or candle light became necessary. The officers retained their usual positions, and before each was placed a candle. These three candles were now termed 'the lesser lights,' and the idea of the Sun, Moon and Master, was connected with them. In the ritual of 1736, the three lesser lights are described as 'three large candles placed on high candlesticks'; they represented the 'Sun, Moon, and Master Mason.' When, in the course of time, the practice was introduced of holding the Lodges in taverns, or ordinary houses, the three great windows disappeared, but the three candles were retained. The *oblong square*, formerly represented by the Lodge itself, could no longer be properly represented, either in form or situation by the meeting room of an ordinary house, and its place was supplied by the 'drawing upon the floor,' consisting of an oblong square, drawn with chalk and charcoal. The places of the officers were then removed from the walls to the interior of the drawing, while the rest of the Brethren stood around. This is shown by the sketch of the drawing upon the floor, as given in 'The Three Distinct Knocks,' &c. Subsequently, this custom was again changed and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the 'oblong square' was

painted on a moveable *carpet*, or *tapis*, and when this custom had once been adopted, it soon led to the introduction of more and more emblems upon the carpet, until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the *altar*, which was formerly the Master's table, and which has been transferred from the east to the centre of the Lodge, altogether a modern innovation.—*Anon.*

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### THE OLD LODGE AT YORK.

THERE is a tradition among Masons, preserved in the "Ancient Constitutions" of the Fraternity, that in the reign of king Athelstane "the King himself caused a general Assembly of all Masons in the Realme at York, and there made many Masons, and gave them a deepe charge for observation of such articles as belongs to Masonry, and delivered them the said Charter to Keepe."

Anderson, in his second edition of the Book of Constitutions, 1738, quotes from the Ancient Constitutions ; " That accordingly Prince Edwin summoned all the Free and Accepted Masons in the realm, to meet him in a Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, A. D. 926." He then makes no further mention of Masonry at York, until the reign of Elizabeth, when that Queen, " hearing the Masons had certain secrets that could not be revealed to her, (for that she could not be Grand Master) and being jealous of all secret assemblies, she sent an armed force to break up their annual Grand Lodge at York, on St. John's Day, 27th December, 1561. (This Tradition was firmly believed by all the old English Masons)."

The next allusion to York, is as follows :—

"Accordingly when G. Master Sackville demitted, A. D. 1567, Francis Russell, Earl of Bedford, was chosen in the North ; and in the South, Sir Thomas Gresham, who built the first Royal Exchange at London, A. D. 1570. Next Charles Howard, Lord of Effingham, was Grand Master in the South till 1588, then Geo. Hastings, Earl of Huntington, till the Queen died, unmarried, on the 24th March, 1603 ; when the crowns of England and Scotland (though not yet the kingdoms) were united in her successor."

This is the last and only allusion made by Anderson, to Grand Masters, or, more correctly speaking, to Patrons, in the North of England. It is possible that Anderson may not have been sufficiently informed on this subject ; but it is singular that no subsequent Masonic historians have given us any further details, with the exception of Preston, in his "Illustrations of Masonry."

In the edition of 1781, the first in which he gives any particulars, we find the following account of Masonry at York :—

"While Masonry was spreading its influence over the southern part of the Kingdom, it was not neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet as heretofore. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges and many worthy Brethren initiated in York and its neighborhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the fraternity were held at different times in that city, and the Grand Feast during his membership is said to have been very brilliant. Sir William Robinson, Bart., succeeded Mr. Benson in the office of Grand Mas-

ter, and the fraternity seem to have considerably increased in the North under his auspices. He was succeeded by Sir Walter Hawkesworth, Bart., who governed the Society with great eclat. At the expiration of his mastership, Sir George Tempest was elected a second time Grand Master, and from the time of his election in 1714 to 1725, the Grand Lodge continued regularly to assemble at York, under the direction of Charles Fairfax, Esq., Sir Walter Hawkesworth, Bart., Edward Bell, Esq., Charles Bathurst, Esq., Edward Thomson, Esq., M. P., John Johnson, M. D., and John Marsden, Esq., all of whom, in rotation, during the above period, regularly filled the office of Grand Master in the North of England.

"From this account, which is authenticated by the books of the *Grand Lodge in York*, it appears that the Revival of Masonry in the South of England did not interfere with the proceedings of the fraternity in the North, nor did this event taking place alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time and long after as the Mother Lodge of the whole Kingdom.

"For a series of years the most perfect harmony subsisted between the two Grand Lodges, and private lodges flourished in both parts of the Kingdom, under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claim, viz: *The Grand Lodge of all England, Totius Angliae*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. The latter, on account of its situation, being encouraged by some of the principal nobility, soon acquired consequence and reputation; while the former, restricted to fewer, though not less respectable members, seemed gradually to decline.

"Till within these few years, (1781) however, the authority of the Grand Lodge at York was never challenged; on the contrary, every Mason in the Kingdom held that Assembly in the highest veneration, and considered himself bound by the charges which originally sprung from that Assembly. To be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established; and from the prevalence and universality of the idea, that York was the place where Masonry was first established by charter, the Masons of England have received tribute from the first States in Europe.

"It is much to be regretted that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South, are now (1781) in a manner unknown to each other. Notwithstanding the pitch of eminence and splendor at which the Grand Lodge in London has arrived, neither the Lodges in Scotland nor Ireland court its correspondence.

"To the introduction of a few modern innovations among the Lodges in the South, this unfortunate circumstance has been attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned. A few Brethren at York, having on some trivial occasion seceded from their ancient Lodge, they applied to London for a Warrant of Constitution. Without inquiry into the merits of the case, their application was honored. Instead of being recommended to the Mother Lodge, to be restored to favor, these Brethren were encouraged to revolt, and in open defiance of an established authority permitted under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power and violent encroachment on the privileges of Ancient Masonry gave the highest offence to the Grand Lodge at York, and occasioned a breach which time and a proper attention to the rules of the Order only can repair."

We may here remark, that up to this day, no documents or records emanating directly from this old Lodge at York, and which could throw any light upon its

history, have ever been discovered, with one exception, to which we shall presently allude. This is the more surprising, as frequent opportunities were afforded by the so-called "Ancient Masons," and during the disputes between the Lodge of Antiquity and the Grand Lodge in London, for the Lodge at York to come forward and either defend or set right those who avowedly and openly raised and contended for its banner. But through all this period it maintained a continued silence. For this reason we deem it proper to notice all that Preston has given us in relation to the Lodge at York; bearing in mind, however, that this author, in his later editions, has essentially modified the account, as given in the edition of 1781, from which we quote.

"The Earl of Strathmore was succeeded by the Earl of Crawford, who was installed at Mercer's Hall, on the 30th of March, 1731. \* \* \* The Earl of Crawford seems to have made the *first* encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, appointing one for Lancashire, a second for Durham, and a third for Northumberland. This circumstance the Grand Lodge in York, at that time highly resented, and ever after seems to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London."

Preston here (Ed. of 1781) speaks of this occurrence as being the *first* encroachment on the Lodge at York; but in the editions of 1795, 1801, 1829, &c., he states that "The Earl of Crawford seems to have made *another* encroachment on the jurisdiction of the Grand Lodge in the city of York," &c.

"The Marquis of Carnarvon succeeded Lord Darnley, on the 27th of April, 1738. \* \* \* Two Deputations for the office of Provincial Grand Master were granted by his Lordship, one for the Caribbee Islands and the other for the West Riding of Yorkshire. The latter appointment was considered as *another* encroachment on the jurisdiction of the Grand Lodge in York, and considerably widened the breach between the Brethren in the North and the South of England, so that since that circumstance all correspondence between the two Grand Lodges has ceased."

In the later editions of Preston, before-mentioned, this occurrence is designated as the *third* encroachment. It is proper also to notice that neither in Anderson nor in Preston can we find any intimation that a correspondence or intercourse existed at any time between the two Grand Lodges. A still greater motive for complaint on the part of the Grand Lodge in York, than those above assigned, would seem to be contained in the following paragraph, from the Book of Constitutions, 1738, especially when we consider that the publishers, Ward and Chandler, on the title page of that book, advertise it as being for sale "*at their shops, in Coney street, York, and at Scarborough Spaw.*"

"All these foreign Lodges are under the patronage of our Grand Master of England. But the old Lodge at York city, and the Lodges of Scotland, Ireland, France and Italy, *affecting independence*, are under their own Grand Masters, though they have their own Constitutions, Charges, Regulations, &c., *for substance*, with their Brethren of England, and are equally zealous for the Augustan style and the secrets of their ancient and honorable Fraternity."

In alluding to the schism of 1739, Preston says, (Ed. of 1781) that,

"A civil rebellion ensued, and under the feigned name of the *Ancient York Constitution*, these Lodges daily increased, and many gentlemen of reputation

were introduced among them. Without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular Brethren formed committees, held communications, appointed annual feasts, and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons," &c.

This passage was written by Preston, at the very time when the Lodge of Antiquity, his own Lodge, had assumed a position of open hostility to the Grand Lodge at London, and had united with the Lodge in York. His Lodge appointed committees to examine records, and published a manifesto in its vindication, declaring that it "avowed an alliance with the Grand Lodge of all England, held in the city of York, and every Lodge and Mason who wished to act in conformity to the original Constitution." The old Lodge at York, thus appears to have still existed in an isolated position in 1778, but it has been historically proven that it never had any connection whatever with the so-called "Ancient Masons."

Preston, in his first account of the old Lodge at York, states that his account "is authenticated by the books" of that Grand Lodge. He names its Grand Masters from 1714 to 1725, but nowhere says that it granted warrants of Constitution to Lodges out of York city. The title of *Grand Master*, must not lead us to false conclusions, for this designation was very frequently applied to the Masters of subordinate Lodges, even as late as the year 1780. We may ask why, if Preston had access to the archives of the old Lodge at York, he has not given us the names of its Grand Masters from 1725 to 1781, a period of more than half a century, more particularly as it would seem to have been a matter of considerable importance to him, in his actual position, to have been enabled to trace accurately the unbroken succession of Grand Masters in York, from 1705 to his day?

Preston's partiality and prejudice are shown by his statement, that "to be ranked as descendants of the original York Masons, was the glory and boast of the Brethren in almost every country where Masonry was established," for, exclusive of the *tradition* concerning the General Assembly at York in 926, there is no trace of *York Masonry*, or of its prior claims to antiquity in any authentic documents whatever, and all foreign Lodges which received their warrants of Constitution from England, received them from one or the other of the Grand Lodges in London, well knowing that there genuine and ancient Masonry was practised.

It would seem to be fairly shown, as regards all these claims and pretensions to York, that when the taste of the English nation had been diverted from the mediæval style of architecture, and had adopted the Italian, so-called Augustan style, introduced by Inigo Jones, subsequent to 1600, Ancient Masonry would have become extinct and completely forgotten by the commencement of the 18th century, had it not been for the intervention of the four old Lodges at London. The speculative or spiritualized tendency imparted by Desagliers and his co-adjutors to Ancient Masonry, rescued the Society from total oblivion, and the spirit of emulation engendered by the example of the re-organized Fraternity in London, among their Brethren in York, awoke again the slumbering faculties, which, without the lead of London, would long since have fallen into complete decay.

As to the Lodges of Scotland, they first formed themselves into an independent Grand Lodge, on the 30th of November, 1736, prior to which time they

existed under a condition of hereditary patronage. The idle fables concerning Scotland, as being the Cradle of Freemasonry, and the Scottish Masons as constituting a secret society, the depository of illustrious and ineffable mysteries, are based on the so-called *Historia Ordinis*, and can have no place in a true and reliable history of the Fraternity.

In the "DEFENCE OF FREEMASONRY, &c., in which is contained a Refutation of Mr. DERMOTT's absurd and ridiculous *Account of Freemasonry*, in his book entitled *Aliman Rzeon, &c.* London, 1765," are several passages which have a special bearing on our present subject.

"From hence it appears that the CRAFT was not in that State of Inactivity (in 1717) as this pretended *Ancient Mason* (Dermott) would insinuate; neither is it to be supposed that MASONRY was so much forgotten as to render it necessary to substitute any thing *new* in its stead, as the *London Lodges* (which were never reduced to a less number than four) still continued their meetings, and though they were a little Time, without an *acting GRAND MASTER*, I suppose they were as capable of preserving the *ancient Traditions, &c.*, of the CRAFT as the Brethren at York,\* whose numbers were certainly excelled by those at London, as the building of such a noble *Edifice* as *St. Paul's*, and other great works carrying on at the same Time, brought Masons not only from most Parts of *England*, but from several foreign countries.

"With regard to the *Ancient* or *York Masons*, we have no Regulations of theirs in print but what Mr. Dermott has produced and calls by that name, and those of no longer standing than the year 1751, which was about the Time that those very *Ancient Masons* began to be much talked of. From hence it appears that the Masons at York approved of the London Masons printing the Constitution-Book from the ancient Records of the Fraternity, in the year 1723, by *their* not printing one in opposition to it; and they doubtless approved of their choice of Mr. Sayer, as *Grand Master*, in the year 1717, in the room of Sir Christopher Wren, or they would certainly have chosen one themselves."

"And because they know the English Grand Lodge will not authorize their illicit and ignorant Proceedings, and that the *Grand Master* of *Ireland* will not countenance them here, they have, with the assistance of some Honest Yorkshire men, who have come to London on the same account, trumped up what they call *Ancient*, or *York Masonry*," &c.

We will now proceed to quote from a very scarce book, entitled—

"A speech Deliver'd to the Worshipful and Antient Society of *Free and Accepted Masons*, at a GRAND LODGE, held at *Merchants' Hall*, in the City of York, on *St. John's Day*, December 27, 1726. THE RIGHT WORSHIPFUL CHARLES BATHURST, *Esq.*, GRAND MASTER. By the Junior Grand Warden. *Olim meminisse Juvabil.* York: Printed by *Thomas Gent*, for the Benefit of the LODGE."

"And tho' Old *Verulam*, since called *St. Albans*, may justly claim Precedency as the first built town in Britain, yet you know we can boast that the first Grand Lodge ever held in *England*, was held in this city where *Edwin*, the first Christian King of the Northumbers, about the Six Hundredth Year after Christ, and who laid the foundation of our Cathedral, sat as *Grand Master*. This is sufficient to make us dispute the superiority with the Lodges at *London*. But as nought of that kind ought to be among so amicable a Fraternity, we are con-

\* "I should like to know how many Lodges there were then at York." "And it is certain that the Lodges at York approved the conduct of those of London, in the choice of a *Grand Master*, &c., since we have no account of their choosing one, neither have we heard of their having a *Grand Master* of their own, till of late years, when some Brethren of *Ireland*, who affect Singularity, being refused the countenance of their own *Grand Master*, and for other reasons too well known, were glad to assume the Title of *Ancient York Masons*," &c.

tent they enjoy the Title of Grand Master of England, but the *Totius Angliae* we claim as our undoubted Right."

It is remarkable that the Junior Grand Warden here dates the General Assembly at York, in the year 600.

" And here I have a fair Opportunity to enlarge upon the encomiums due to our Present Grand Master, whose Regard for his Office, Proficiency in the Science, and his Great Munificence shown to the Society, can never be forgotten. *Manat alta Mente Repostum.* We must all acknowledge him to be the Foundation-Stone of its Present and Growing Grandeur. But His Command prevents me from proceeding in this.

" A WORD of Advice or two and I have done. To you, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions. There are in them Excellent Rules laid down for your conduct, and I need not insist upon them here.

" To you that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak thus, &c. \* \* \* As well henceforwards as this Solemn Day, let each salute his Brother with a cheerful countenance: That as long as our Feet shall stand upon this Earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice from the same Throat, declare our Principles of Brotherly Love, Relief and Truth to one another. After which, and a Strict Observance of our Obligations, we can be in no Danger from the Malice of our Enemies without the Lodge, nor in *Perils amongst False Brethren within.*

" And now, Gentlemen, (the Academicians) I have reserved my last Admonitions for you. \* \* \* 'Tis true, by Signs, Words and Tokens, you are put upon a level with the meanest Brother; but you are at liberty to exceed them, as far as a superior Genius and education will conduct you. I am credibly inform'd, that in most Lodges in London and several other parts of the Kingdom, a Lecture on some Point of Geometry or Architecture is given at every meeting; and why the *Mother Lodge* of them all should so far forget her own Institutions cannot be accounted for but from her extreme old age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy sons, I must tell you that she expects that every Gentleman, who is called a Freemason, should not be startled at a Problem in Geometry, a Proposition in Euclid, or at least be wanting in the History and Just Distinction of the five Orders of Architecture."

From this Speech, the official character of which cannot be doubted, we see that Bro. Bathurst, Grand Master, is pointed at as one who by his munificence and energy had *revived* the Lodge; for he is therein designated as "the Foundation-Stone of its Present and Growing Grandeur."

This confirms the hint dropped by Anderson, that the old Lodge at York had been inactive, or of but little consequence, between the years 1714 and 1725. The expressions of the orator, that the old Mother Lodge had forgotten "her own institutions, which cannot be accounted for but from her extreme old age," and again that "being now sufficiently awaken'd and reviv'd, &c.," are also confirmatory of Anderson's statement, that the old Lodge had begun "gradually to Decline." The continued use of the predicate Grand Master, *Totius Angliae*, shows that they intended to remain independent, and what is of importance, to continue on fraternal terms with the Grand Lodge at London. Preston must have known this speech, as some of the expressions made use of by him attest; but he has paid no attention to the implications it contains. Preston also intimates that there were subordinate Lodges working under the jurisdiction of

the Grand Lodge in York, but he has not specified any; a strange oversight for one who was writing in behalf of *his party*, and who could thus have furnished a convincing proof of the correctness of his assertions. We are consequently authorized to doubt the existence of such subordinate Lodges.

Preston alleges as one of the principal reasons for the breach between the Grand Lodges of York and London, that the latter had granted warrants for Lodges within the jurisdiction of the former, and had even appointed Prov. Grand Masters. He names but three counties, although Cumberland and Westmoreland are likewise situated in the Northern part of England. On referring to the official "List of Lodges" of the Grand Lodge of England, we find the following Lodges in the three counties named:—Feb. 2, 1724, Stockton upon Tees, Durham, still existing in 1798; Aug. 29, 1729, Scarsborough, Yorkshire, erased in 1754; Feb. 22, 1731, Leigh, in Lancashire, still existing in 1756; Nov. 9, 1732, Bolton le Moors, Lancashire, still existing in 1798; June 26, 1733, Bury, Lancashire, still existing in 1798—1734, Swalwell, Durham, still existing in 1798; March 8, 1736, Gateshead, Durham, erased in 1760; June 24, 1735, Newcastle upon Tyne, Northumberland, still existing in 1776; Aug. 1, 1738, Halifax, Yorkshire, still existing in 1788.

In 1735, the Earl of Crawford appointed three Prov. Gr. Masters for these three counties, in which Lodges had already for several years existed. In 1738, the Marquis of Carnarvon appointed a P. G. M. for the West Riding of York, after whose death, in 1740, another was appointed. In 1742, Lord Ward appointed another Prov. G. Master for Lancashire. From the 20th Dec., 1753 to the 31st July, 1763, there were constituted, five Lodges in Lancashire, seven in Durham, five in Northumberland, and nine in Yorkshire. On the 12th of January, 1761, a Lodge was instituted in the city of York itself, which was erased from the list on the 27th of January, 1768. The Apollo Lodge, on the 31st July, 1773, in the city of York, is evidently the one to which Preston alludes more particularly. It certainly must strike us as singular, that the Junior Grand Warden, in his speech, 1726, expresses no dissatisfaction concerning the institution in 1724, of the Lodge at Stockton upon Tees, of the existence of which he must have been well aware. Nor do we find that the old Lodge at York uttered any complaint at the establishment of the Lodge at Scarsborough, in its own county, in 1729; or at the gradual institution of new Lodges in each of the three counties above-named. From this view of the matter, it would seem that the old Lodge at York was content to exist independently, and to consider itself as the Cradle of Freemasonry in England, without making any pretence to the right of jurisdiction over the North, or of contributing new Lodges.

Preston, who states that his account "is authenticated by the Books of the Grand Lodge at York," ought consequently to have been, not only able, but bound, to show by them the remonstrances and dissatisfaction of the Grand Lodge at York at the above encroachments, all of which he has neglected to do—probably for the reason that no such dissatisfaction was ever expressed. From 1738 to 1753, no new Lodges were constituted in the North by the Grand Lodge at London, probably on account of the general decline of Masonry during that period, which will be readily seen by an examination of the Lists of Lodges.

From 1753 to 1778, twenty-eight Charters were granted for new Lodges in the three counties of Durham, Yorkshire and Lancashire, a proceeding which Preston, strangely overlooking the existence of the Lodge in the city of York itself, from 1761 to 1768, strongly censures; but which is readily explained by the fact that during this period the Grand Lodge of London was engaged in its war against the Ancient Masons, who had raised the banner of York Masonry as a pretext for their revolt. As a measure of retaliation, the Grand Lodge of London resolved to erect her own banner in the city of York itself, and this accounts for the establishment by it, of so many Lodges in the North of England.

Noorthouck, in his Book of Constitutions, 1784, referring to the schism of 1739, makes the following statement:—

“Under a fictitious sanction of the Antient York Constitutions, which was dropped at the revival of the Grand Lodge, in 1717, they (the Ancient Masons) presumed to claim the right of constituting Lodges. Some Brethren at York continued indeed to act under their original Constitution, notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them. The Antient York Masons were confined to *one* Lodge, which is still extant (1784) but consists of very few members, and will probably be soon altogether annihilated.”

Even if we consider Noorthouck as a partisan writer, wholly in the interests of the Grand Lodge of London, yet his statement as above, is confirmed by E. F. Rivinus, in his “Historical and Statistical Description of Northern England. Leipzig, 1824,” viz.:

“About the year 1787, the regular communications of the Brethren were discontinued, and the only member still remaining is a Mr. Blanchard, who had long been a Mason, and finally Grand Secretary, and who has all the books and papers which belonged to the Lodge, in his possession.”

Rivinus probably derived his information from the History and Description of the Ancient City of York, comprising all the most interesting information already published in Drake's *Eboracum, &c.*, by Wm. Hargrove. York: 1818,” from which we give the following extracts:

“The Grand Lodge of All England, thus constituted at York, acknowledged no superior, paid homage to none, except in its own right, and granted Constitutions, certificates, &c. (Note. The ‘Grand Lodge of England,’ held at the Queen's Head Tavern, Holborn, in London, had its Constitution granted by this Grand Lodge, in 1799, being only for that part of England which lies South of Trent. This Lodge also granted Constitutions to the Lodges held at Ripon, Knaresborough, Hovingham, Rotherham, &c.) The seal of this Lodge affixed to its Constitution and certificates, was as represented below. The obverse of the seal, which is of an oval form, represents a shield charged with three coronets, above which is the date, A. D. 926. The inscription is—SIGIL: FRAT: EBOR: PER EDWIN: COLL: The reverse of the seal displays the usual ‘Masonic Arms,’ adopted by the Grand Lodge of ‘Ancient Masons’ at London, after the introduction of the Royal Arch.

“This Lodge, which had flourished more than 40 years in the 18th century, was, from causes which are not at present known, discontinued for a length of time, but on the 17th of March, 1761, it was renewed by six surviving members, viz: Bro. Francis Drake, F. R. S., author of *Eboracum*, G. M., Bro. George Reynoldson, D. G. M., Bros. G. Coates and Thomas Mason, G. W.'s, Bros. Christopher Coulton and Martin Croft. Among the parchments belonging to the

Lodge, is a very ancient MS. on the subject of Masonry, which was found at the demolition of Pontefract Castle, in the year 1649, and was presented to the Lodge in the year 1738, by Mr. Drake, the distinguished antiquary just mentioned.

"In 1770 at the Feast of St. John, Sir Thomas Gascoigne, Bart., being then Grand Master elect, a procession of more than 120 Brethren went from the Grand Lodge room, in the York Tavern, to St. John's Church, Micklegate: and as a further proof of the importance of this Lodge, we find it recorded that, on the 24th of June, 1783, the Grand Master, with all the officers, attended in the great room of the Mansion House, where a Lodge in the third degree was opened; and Bro. Wm. Giddall, Esq., at that time the Right Hon. the Lord Mayor and Grand Master elect, was installed, according to an ancient usage and custom, The Most Worshipful Grand Master of all England, and was then saluted, homaged and acknowledged.

"About 1787 the meetings of this Lodge were discontinued, and the only member now remaining is Mr. Blanchard, proprietor of the York Chronicle, to whom the writer is indebted for information on the subject. He was a member many years, and, being Grand Secretary, all the books and papers which belonged to the Lodge are still in his possession."

Thus we see that the old Lodge at York became extinct about the year 1787. The assertion contained in the above, that this Lodge granted the Constitution for the Grand Lodge of Ancient Masons in 1799, has been proved to be historically false. In regard to the books and papers of the old Lodge, we find a passage in the Freemason's Quar. Review, 1842, p. 390, which alludes to them. In speaking of the original York Constitution, a copy of which was said to be in the Archives of the Grand Lodge of York, and which is mentioned by the Junior Warden in his Speech, 1726, the editor remarks, that "all the papers which were left by the Grand Lodge of York, were transferred to the United Grand Lodge, but we doubt the present existence of this interesting document."

Krause, in his "Drei Kunstkunden," gives a German translation of a Latin copy of what purports to be the original York Constitution, and which was sent to him by a Bro. Stonehouse, at York. Kloss, however, has proved beyond a doubt that this document is in reality no older than the year 1738.

The F. M. Quar. Review, 1844, p. 148, contains a notice that "The Board of General Purposes of the Grand Lodge at London, purchased in 1839, for 25 pounds, a parchment copy of the Ancient Constitution described by us, five inches broad and about nine feet long. It bears date 25 Dec. 1183. Dr. Oliver, to whom Dr. Crucifix showed the document, thinks that the court character dates from the time of Queen Elizabeth, and is, in this respect, of a different opinion from the writer of this article. The Dr. probably judges correctly, as his intimate acquaintance with the handwriting of the different countries cannot be questioned."

Thus have we collected and reviewed all the accounts we have at the present day concerning the old Lodge at York. In conclusion, we must express our regret that Stephen Jones and Dr. Oliver, in their later editions of Preston's Illustrations, have neglected to notice the wide differences and discrepancies between Preston's own editions of his work, and which are calculated to convey erroneous impressions to the mind of the superficial reader.

## THE LODGE MILITANT.\*

SOME outsiders, from a consideration that many thousands of *Brethren* swell the ranks of the volunteer force, now leagued together for the purpose of acquiring a knowledge of the art of war, have questioned whether, in so doing, Craftsmen are acting quite in unison with the spirit of Freemasonry, whose mission is prominently held forth to be one of **UNIVERSAL BROTHERHOOD AND PEACE**. While as *Masons*, we can have nothing to do with war, except it be to try to ameliorate its horrors, the Order has contained some of the most distinguished warriors of modern times. Washington and Wellington, Nelson and Napier, Moore and Moira, with other commanders of lesser note, were members of the Craft, and their brilliant achievements in the service of their country continue to be remembered with pride and gratitude by every patriotic Craftsman, both here and in America. As *Masons* we are ever ready to offer the olive branch for the acceptance of *Brethren* of every clime; but when, as citizens of our respective countries, we unfurl the war banner in a righteous cause, we do not compromise any principle of Masonry. But it is far from our intention to enter upon a disquisition affecting the propriety or impropriety of members of the Order engaging in the profession of arms; rather it is our object to afford to *Brethren* the opportunity of contrasting with that of the present day the enthusiasm in the Volunteer cause which animated the *Brethren* of a former generation. There are many now living who remember how, when the First Napoleon threatened the invasion of this country, some 400,000 volunteers sprang up as one man for the defence of home and fatherland. That the Craft furnished their quota to that army of reserve is beyond a doubt, for occasionally even yet we meet upon the chequered floor with old *Brethren* who have served in it. But few, very few—none almost—now journey on the level of time, who can have any recollection of the spirit of devotion to their country which, long anterior to the advent of Napoleon, beat so high in the heart of the Craftsmen of Scotland as to call down upon them a public rebuke from their supreme head in Masonic matters, or even that such was the case is known to comparatively few of those now taking an active part in the business of the Order.

History tells us that in 1777, with America in open rebellion against her Sovereignty, and menaced by more than one of the Continental Powers thirsting for her humiliation, Britain called for an extraordinary levy of men, wherewith to meet the emergency. Carried away by the patriotism which filled their bosoms, many Lodges seem fairly to have lost sight of their principles as members of the Fraternity. They, at the period we speak of, not only devoted their funds to the payment of large bounties to Volunteers, but offered the right of initiation free to all who chose to join the regular army. Bro. Sir Wm. Forbes, Bart., was then Grand Master of Scotland, and in order to put a stop to, and mark their displeasure at, such unmasonic conduct, the Grand Lodge of Scotland addressed to all their subordinate Lodges the following circular, copies of which may still be found engrossed in the minute books of some of our Scottish Lodges:—

\* By a Scottish correspondent of the London Freemason's Magazine.

*"Edinburgh, Feb. 12, 1778.*

"R. W. Brother:—At a Quarterly Communication of the Grand Lodge of Scotland, held here the 2nd instant, I received a charge to acquaint all the Lodges in Scotland, holding of the Grand Lodge, that the Grand Lodge has seen with concern, advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry. The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren; and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge. Whatever share the Brethren may choose to take as individuals in aiding those levies, out of zeal to serve their private friends, or to promote the public service, the Grand Lodge consider it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business, as a collective body. For Masonry is an Order of Peace, and it looks on all mankind to be Brethren as Masons, whether they be at peace or war with each other, as subjects of contending countries.

"The Grand Lodge therefore strictly enjoin that the practice may be forthwith discontinued.

"By order of the Grand Lodge of Scotland.

"WILL. MASON, G. Sec.

The Lodge among whose minutes we found the above letter, unanimously agreed to Grand Lodge's request, and ordered an answer to be immediately returned, expressly mentioning that the Brethren "had no intention by any means of interfering in the new levies," and that they were "extremely happy to find that Grand Lodge's sentiments correspond with their own."

### FORGIVENESS OF INJURIES.

In this country, most of the members of the Masonic Fraternity, profess to be guided by, or at least, to respect and believe in, the doctrines of Christ and his disciples. To such we would say a few words. Who among you would willingly meet the king of terrors with malice in your hearts, cherishing revenge, and holding a mental reservation against any human being? Bear in mind that most sublime expression in that prayer, lawful alike to Hebrew or Christian, "forgive us our trespasses as we forgive those who trespass against us." Can we be forgiven unless we forgive? The Saviour promises us that if we forgive we shall be forgiven, and he emphatically assures us that if we do not forgive we shall not be forgiven.

We are furthermore instructed not to bring an offering to the altar, if we have aught against a brother, until we have first been reconciled, and then to offer our gift. This is the hardest thing for poor human nature to perform. It would seem hard enough to forgive one who has maliciously or carelessly injured us, without asking a reconciliation. To us the offer of reconciliation would seem to come more properly from the offender. And so it would. Still, if it does not come, the offended party should not delay to seek a reconciliation. "To render good for evil is God-like."

It was in this spirit that two Masons settled their difficulties not far from our residence. Difficulties grew up between two farmers, arising from encroachments of one upon the other, as was believed, and a law suit was the consequence.

The party who fancied himself injured, himself a Mason, in some way found the defendant to be one also. He immediately waited upon him, and inquired if it was true that he was a Mason. The defendant answering affirmatively, the plaintiff remarked that they were not settling their troubles in a Masonic manner, and that actuated by a true Masonic spirit, they could settle their matters easier than anybody could do it for them; the defendant met him like a man, half way; they struck hands, and in fifteen minutes the affair was settled, and they agreed to live together in the true spirit of Masonic charity. About this there was no ma'kwish sentimentality; two common sense farmer Masons knew what was right, and acted accordingly.

We want to carry this point farther. It is the duty of every Mason to practice upon this holy, generous and God-like principle in all his dealings and intercourse with all men.

"Whosoever ye would that men should do unto you, do ye even so unto them."

We hope we have forgiven all, as we hope to be forgiven.—*Masonic Trowel.*

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### Obituary.

Doctor JOHN WALTON.

Pepperell, Jan. 15, 1863.

Br. C. W. MOORE—The rapid wheel of Time has struck from the roll of the living, our venerable Brother and Past Master of St. Paul's Lodge, Dr. JOHN WALTON, of Pepperell, in his ninetythird year. On Sunday, Dec. 21st, at the going down of the sun, he "gave up the ghost (like Abraham of old) and died in a good old age, an old man, and full of years; and was gathered to his people." "Our fathers! where are they? And do the prophets live forever?" Nearly *seventy years a Freemason!*—and probably the oldest in the United States at the time of his death. He graduated at Harvard College in 1791. The last of his class has now passed to the ocean of eternity! He has been absent from Commencement but twice since he graduated! For a number of years a member of the Massachusetts Medical Society; a skillful and scientific physician; one who took a great interest in the cause of education. A good singer, and did much to promote vocal music. In a municipal capacity, he held different offices in the town for a number of years, giving satisfaction to the citizens. A magistrate. A deacon of the Christian Church over thirty years.

As a Freemason, he was the devoted friend of the Masonic Institution. Present at the Consecration of St. Paul's Lodge, in Groton, in 1797—the last of our Order who witnessed that solemn scene, has passed to the Lodge of Immortality. He had held the various offices of the Lodge, as Secretary, &c. up to W. Master, with honor. In the days of antimasonry, which threatened to sweep all who belonged to the Institution, both from Church and State, like the samiel of the desert, he stood like a tower of strength in defence of an Institution which breathes "Glory to God in the highest—on earth peace, good will to man." The place that knew him once in St. Paul's Lodge, will know him no more forever—only in memory. It is over a year since he met with us in the Lodge. How happy we were to take our venerable Brother by the hand and conduct him to the Oriental Chair. He could tell us of other generations; of scenes that occurred in the days of the Amer-

ican Revolution. He remembered seeing the British soldiers pass by his father's (Dea. John Walton, of Cambridge) on the 19th of April, 1775, on their way to Lexington and Concord. On their retreat he was taken by his mother into the fields to avoid assassination, while his father was pursuing the enemy. These are thrilling incidents. His name will remain enrolled on the tablet of memory, while Freemasonry exists in St. Paul's Lodge.

At a Regular meeting of St. Paul's Lodge, in Groton, Dec. 29th, 1862, the following Resolutions were adopted:—

*Resolved*, That we thank the Almighty Architect, in the name of his blessed Son, Jesus Christ, that he has spared the life of our venerable Brother thus far in the terrestrial Lodge.

*Resolved*, That our furniture and jewels be clothed in mourning for three months.

*Resolved*, That we tender our heart-felt thanks to the citizens of Pepperell for the respect they shew to the venerable dead, when his remains were deposited with their kindred dust.

*Resolved*, That the foregoing Resolutions be placed on our Records, and a copy sent for publication in the Freemasons' Magazine.

STILLMAN LAWRENCE, *Sec.*

SILAS NUTTING, *W. M.*

Yours, fraternally,

LUTHER S. BANCROFT.

The death of Rev. SAMUEL Osgood, D. D., late Grand Chaplain, and of R. W. ISAAC P. SEAVEY, late one of the District Deputy Grand Masters, was appropriately noticed in Grand Lodge on the 30th of December, and the following resolutions, offered by Rev. Dr. Randall, were unanimously adopted:—

It having pleased the All-wise Ruler of the Universe to remove from this world, since the last annual Communication of Grand Lodge, the Rev. Samuel Osgood, D. D., late Grand Chaplain, and our Bro. I. P. Seavy, late Grand Lecturer,

*Resolved*, That in the death of our late Brother, Rev. Samuel Osgood, D. D., the Masonic Fraternity has lost one of its firmest friends and brightest lights.

*Resolved*, That this Grand Lodge feels a melancholly satisfaction in recording its testimony to the fearless fidelity which marked his Masonic course in times of trial; to his intelligent attachment to the Order, and to his devotion to its interests at all seasons.

*Resolved*, That we cherish in Fraternal remembrance the many religious, Masonic and social virtues, which ennobled the life of our departed Brother as a consistent Christian, an upright man, and a patriotic citizen.

*Resolved*, That a copy of these resolutions be sent to the family of our deceased Brother, and be published in the Freemasons' Magazine.

*Resolved*, That this Grand Lodge have heard with deep sorrow of the death of our late highly esteemed Brother, Isaac P. Seavey, who has filled with great acceptance the responsible offices of Grand Lecturer, and District Deputy Grand Master in this jurisdiction.

*Resolved*, That in the death of Bro. Seavey the Masonic Fraternity has lost a useful member, whose zealous labors have largely contributed to the promotion of its interests in this Commonwealth.

*Resolved*, That this Grand Lodge, in token of its appreciation of the character and services of Bro. Seavey, place upon its records these resolutions as an abiding testimonial, and direct that a copy of the same be forwarded to the family of the deceased, and be published in the Freemasons' Magazine.

## MASONIC CHIT CHAT.

“We understand the M. E. G. Master of Knights Templars, Sir S. B. French, has, very recently issued his dispensation to twenty Knights Templars, to open and hold a Commandery in Washington, D. C., called Columbia Commandery. Sir Ben. Perley Poore is E. Commander, Sir Ezra Lincoln Stevens, Generalissimo, and Sir Jas. Steele, Capt. General.

“The first meeting of this new Commandery was held at the Asylum of Washington Commandery No. 1, on Friday evening, Jan. 16th, a full attendance of the members of the new Commandery, and several Knights of Washington Commandery, being present.

The Grand Master was in attendance, and upon organization of the new Commandery, advised and counseled the Sir Knights in some feeling and appropriate remarks.”

**MASONRY ON THE BATTLE FIELD.**—The G. High Priest of the Grand Chapter of New York, in his address before that body at its Annual Meeting dwelt with considerable emphasis on the happy influences which Masonry exercises during the civil war now pending, where, ‘after the battle had ceased, instances have been known where the dying soldier has expired with his head on the lap of his Masonic Brother, and that Brother one who had fought with equal bravery on the opposing side.’

**GODEY FOR MARCH.**—The No. for March of this best and most popular of Lady's Magazines, comes to us, as usual, laden with rich flowers for the parlor table. We have so often spoken of the illustrations, which are always hardly less useful than beautiful, that we need say nothing more of those which enrich the present number, than that they are worthy of the high character of the work. “The expected Letter” is a perfect gem. The “Fashion Plate” is rich as usual. Among the contributions we notice another of the popular and pleasing “Letters from Aunt Betsey Broomcorn”—a good story entitled “The Wrong House”—a continuation of “Husks,” &c. The No. is an excellent one in all respects.

ST. LOUIS, Mo.—A correspondent at St. Louis, under date Feb. 9, writes as follows:—“We last night met in Commandery, conferred the Red Cross degree on two and had a large attendance, the best since the organization of the body. Our prospects are brightening, and we look for yet more auspicious days for the Fraternity here. Our Lodges are all doing well, without any exception, and the Chapters have all the work they can do. The material brought up for the temple is such as is required for a durable and finished superstructure. I feel confident we can turn out as many respectable Masons as any other city in the great West.”

“Our venerable Brother Joseph Foster is well, though in full bloom for the end of all the living. We cannot hope to enjoy the happiness of having him with us many years more.”

**OUT OF THE FRYING PAN INTO THE FIRE.**—We learn from what we conceive to be good authority, that the so called Raymond Council at Boston, which consisted of those who were excluded the Supreme Council 33d for the Northern Jurisdiction of the United States, aided by a few elevated by the heads of that association after their exclusion, have from inability to sustain themselves, dissolved their so called Council, and united their fortunes with the so called Council formed by the late H. C. Atwood. Truly this is jumping from the frying pan into the fire; but a Supreme Council without subordinates was as badly off, as a Church without a people. Heigh ho!

It is not more than a mannikin marriage; not half so exciting as that between Tom Thumb and Lavinia Warren, the redoubtable dwarfs, and will probably be as fruitful in results. Heigh ho.—*N. Y. Courier.*

**MASONIC RULES.** Never fail to exercise your rights as a member of your Lodge, and vote upon every application.

Never let it be known, either directly or indirectly, how you vote upon an application for the mysteries of the Order.

# THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the **WORK**, and maintaining *uniformity* of **PRACTICE** in the Lodges, the undersigned has prepared a **POCKET EDITION** of the **TRESTLE-BOARD**, particularly adapted to aid in the acquirement of a *correct* knowledge of the **RITUAL**, and submits it as a **TEXT-BOOK**, in all respects in strict conformity with the **LECTURES** of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the **Mandal**, is a carefully prepared and comprehensive **DIGEST** of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric, *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*

*Freemasons' Hall, Boston.*

Boston, March 25, 1861.

## RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the **RITUAL**, as sanctioned by the Grand Lodge of Massachusetts. The **DIGEST OF MASONIC LAW** we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*  
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A **DIGEST OF MASONIC LAW**, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a *correct, useful, and valuable Manual.*

WINSLOW LEWIS, *P. G. M.*  
JOHN T. HEARD, *P. G. M.*  
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the **RITUAL**.

[Turn over.

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

Wm. D. COOLIDGE, G. Master  
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR,—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "endorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

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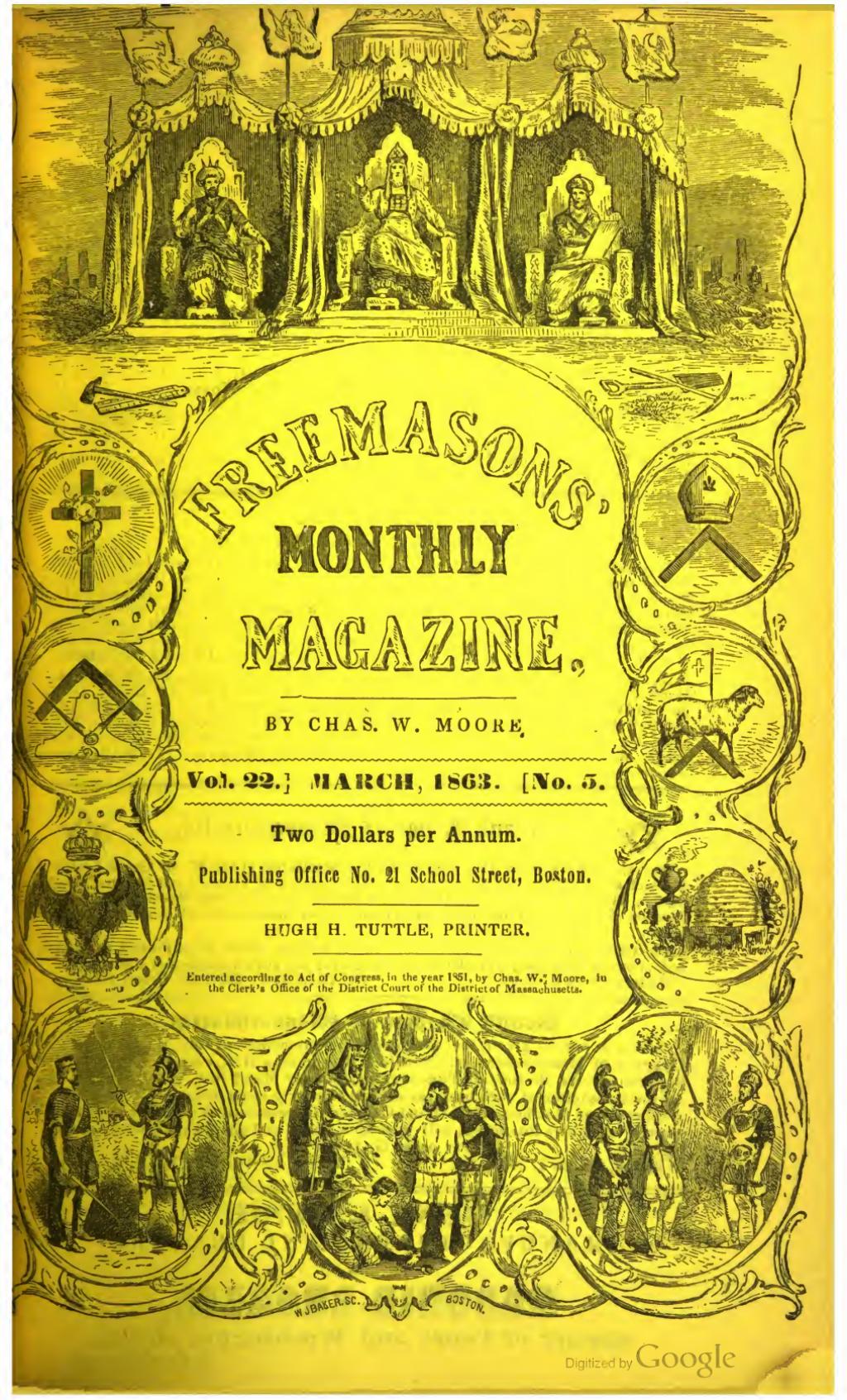
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Nov 1, 1862.



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Nov 1, 1862.

THE  
F R E E M A S O N S'  
M O N T H L Y M A G A Z I N E.

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VOL. XXII.

JULY 1, 1863.

No. 9.

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HISTORY OF THE SUPREME COUNCILS IN  
AMERICA.

At the late Annual Meeting of the Supreme Council in this city, a paper was read on the history of the origin and continued existence of the two legal Councils in this country, namely, at Charleston, S. C. and Boston, Ms.; including also, a concise but well authenticated narrative of the rise and fall of sundry illegal associations which, from time to time, have sprung into existence, claiming to exercise the powers and prerogatives of lawful Councils. The paper received the unanimous approval of the body to which it was submitted. Believing that at the present moment, when the subject is exciting more than usual attention among the members of the Fraternity, we could not lay before our readers any document of greater interest, we take pleasure in transferring it, in substance, to our pages:—

The first Supreme Council of M. P. Sov. Gr. Ins. Gen. of the 33d and last degree of the Ancient and Accepted Scottish Rite, was formed at Charleston, S. Carolina, on the 31st day of May, 1801, and opened with all the high honors of Masonry. From it, directly or indirectly, was formed the Supreme Council of the 33d degree for France, by the Count Alexandre Francois Auguste de Grasse Tilly, (whose patent was granted by the Supreme Council at Charleston, Feb. 21st, 1802, and signed by Frederick Dalcho, Emanuel De La Motta, Isaac Auld, et al.) in the month of September, 1804. The Grand College of Rites, embosomed in the Grand Orient of France, was established in the same year.

The Supreme Council thus established at Charleston, was, and is now, universally acknowledged as the *Mother Supreme Council*, and the addition made to the twentyfive degrees of Perfection, previously existing, and by it first arranged into a system, has been adopted by all existing Supreme Councils.

The friendly relations always existing between it and the Grand Orient of France, were recognized and renewed by Decree of the latter Illustrious Body, dated June 1st, 1858, as advised by Ill. Bro. Rexes, 33d, the Grand officer of honor of the Order, entrusted with the correspondence (No. 4841).

The Secret Statutes of the Order declare, (Article V.,) that, "In each of the grand nations of Europe, whether kingdom or empire, there shall be but a single Supreme Council of the 33d degree. In all those States and Provinces, as well of the main land as of the islands, whereof North America is composed, there shall be but *two* Councils, one at as great a distance as may be from the other," &c. The authority of this rule the Grand Orient of France acknowledged, in its Grand College of Rites, on the 4th day of Feb., 1859, when in its Bulletin (page 412, 413 and 414) it denounced *James Foulhouze*, as an "Impostor," and erased his name from its Book of Gold, for precisely such an invasion of the Territorial Jurisdiction of the Supreme Council for the Southern Jurisdiction of the United States, whose Grand East is at Charleston, S. Carolina, as had been practiced by adventurers on the Supreme Council for the Northern Jurisdiction of the United States, whose Grand East is now at Boston, Mass., whence it was removed in 1851, from New York.

The Supreme Council at Charleston, S. C., for the better carrying out "Article V." of the Secret Constitutions above quoted, established, as a preliminary step to the formation of the *Second* Grand Council in North America, on the 6th day of August, 1806, in the city of New York, a Sovereign Consistory of S. P. R. S., 32d degree, and publicly proclaimed the same by official edict.

This Sovereign Consistory remained subordinate to the parent body until the 5th day of August, 1813, when, by Letters Patent, the Ill. Bro. Emanuel De La Motta, S. G. I. G. 33d, and Grand Treasurer General of the H. E. of the Charleston Supreme Council, then in New York on a visit, "held a Grand Convention of the 33d degree," at which were present, John Gabriel Tardy, John James Joseph Gourgas, M. Levy, Maduro Piexotto, Richard Riker, (Attorney General, and afterwards Recorder of the city of New York,) Sampson Simpson, and Daniel D. Tompkins, (Governor of the State of New York, and afterwards Vice President of the United States,) all 33ds, and he "did then open with the high honors of Masonry, the *Supreme Council for the Northern Jurisdiction*, and appoint officers; and he thereby solemnly proclaimed that Council." Thus was legally established the Second Supreme Council in North America, demanded by the Constitutions of 1786.

From that period until the present time, the Supreme Council for the Southern Jurisdiction of the United States, and the Supreme Council for the Northern Jurisdiction of the United States, have worked in union and harmony as co-equals, and co-existent Supreme Bodies, of the Ancient and Accepted Scottish Rite in North America.

The rapid increase in population, and the inauguration of New States into the American Union, led these two Supreme Councils in the year 1827, more clearly and positively to define their boundaries; and on the 31st day of October of that year the allotments were as follows:—To the Supreme Council for the Northern Jurisdiction, the following fourteen States—Maine, New Hampshire, Vermont,

Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Indiana, Illinois, and Michigan; the Supreme Council for the Southern Jurisdiction reserving to itself all the other States and Territories, South of Mason and Dixon's line, and West of the Mississippi River.

Information of this settlement of boundary, was forwarded to the Grand Orient of France, on the 10th day of Jan., 1830, by Ill. Bro. Gourgas, (now living,) of which the following is an extract:—

“ Nous pensons qu'il est a propos de vous communiquer, que d'a pris des arrangements ratifiés depuis maintes années entre nos deux aimés frères de Charleston et nous mêmes, le District et Jurisdiction *Nord* comprend les quatorze Etats suivants : —Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio, Michigan, Indiana, et Illinois ; tandis que le District et Jurisdiction, *Sud* s'est réservé tous les autres Etats ou Territories sur sol Americain, appartenant aux Etats Unis de l'Amérique Septentrionale.”

Thus the Supreme Council of France and the Grand College of Rites, embosomed in the Grand Orient of France, have sprung from the same parentage with the Supreme Council for the Northern Jurisdiction of the United States.

The Supreme Council for the Northern Jurisdiction of the United States, has not been exempt from the presence, and baneful acts of illegal, self-constituted, and spurious persons, exercising, unjustly, the power to organize antagonistic bodies of the Ancient and Accepted Rite, within its lawfully acquired territory. Indeed its attention has recently been called to the fact, by a publication in an obscure paper, published in the city of New York,—the proprietor of which is not even a Mason,—that our ancient ally, the Grand Orient of France,—presided over by the distinguished Brother Magnan,—has been led to recognize an association of men pretending to be a Supreme Council, with powers extending over all the United States, their Territories, and dependencies.

The so-called Supreme Council thus said to be acknowledged, is nowhere else recognized among the Supreme Councils of the world, as a lawful body of the Ancient and Accepted Rite. Neither is it what it purports to be,—the successor or continuation of another so-called Supreme Council, established in the city of New York, in the year 1815, by one *Joseph Cerneau*, itself a body organized in violation of the Secret Constitutions of 1786:—but wholly originated (long after the final *dissolution* of the Cerneau body, which took place in 1846,) by an *expelled Mason*, named *Henry C. Atwood*, who was, in 1837, the founder of a *spurious Grand Lodge*, in New York, which was by every regularly constituted Grand Lodge in America and Europe, held to be without the pale of Masonry, and its adherents were declared to be *clandestine Masons*.

For the enlightenment of those interested, we shall endeavor, concisely, to give the true history of these organizations, and for the better understanding of the same, will commence with that which claimed *Joseph Cerneau* as its originator.

The establishment by the present body at Charleston, S. C., of the Sov. G. Consistory in the city of New York, before alluded to, in 1806, naturally created among many of the Brethren of that day, an intense desire to obtain admission to the higher degrees, as taught and practised by Ineffable Masons.

Many seekers for initiation into what was then a novelty, but whose characters could not stand the Masonic test of the *Haut Grade*, had their applications rejected, inasmuch as the Brethren composing the Consistory determined only to admit persons of high social position and standing, and unblemished reputation. The individuals thus refused, soon found an instrument to gratify their desires; for about one year subsequent to the establishment of the first Consistory, there arrived at New York, *Joseph Cerneau*, who claimed to be in possession of the high degrees. With the aid of those Brethren who had been rejected by the already established Consistory, he, in violation of the Secret Constitutions of 1786, ventured to establish, and actually opened on the 28th day of October, 1807, what he ostentatiously proclaimed to be a "Sovereign Grand Consistory of Supreme Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and dependencies."

It is true that this body subsequently received the patronage of several distinguished Masons, among them De Witt Clinton, the then, and life long, *bitter political opponent* of the Hon. Daniel D. Tompkins, one of the founders of our Sovereign Grand Consistory, and who was then (as before stated) Governor of the State of New York.

This intrusive body, although denounced by both the Supreme Council at Charleston, and by our Consistory (its daughter) at New York, continued its organization as a Consistory, until 1815, when it absolutely proclaimed itself a Supreme Council 33d, and by means of travelling agents, and traders in degrees of Masonry for slight pecuniary considerations, formed (so-called) Lodges, Councils and Chapters, in some other States, even daring to violate the territory of the Supreme Council for the Southern Jurisdiction of the United States, by opening a subordinate body in the city of Charleston !

During the political antimasonic excitement in America, commencing in 1826, the Cerneau Council rapidly declined; its meetings were entirely suspended, and it would never, in all probability, have been revived, had it not been for the visit of the Count de St. Laurent, to New York, in 1832, and the formation by that person, on his own behalf, and on behalf of the dispersed members of the extinct Sup. Council for Mexico, or New Spain, and the few remaining members of the Cerneau organization, of a treaty of union and amalgamation, whereby they proclaimed themselves, notwithstanding the well known existence of the two ancient Councils at Charleston and New York, the "Supreme Council for the Western Hemisphere," having jurisdiction from the *one sea to the other!*—a most unheard of assumption, and an open violation of "Article V" of the Secret Constitutions of 1786.

On the return of the Count de St. Laurent to France, in 1832-3, he, as a member and representative of the usurping Council thus re-formed through his instrumentality, entered into negociation with the Supreme Council of France, for recognition.

The latter Most Ill. body, whether from the representations made to them, on behalf of the usurping Council, or forgetfulness of their ancient allies and founders in America, acceded to the request, and in 1834, in connexion with the

Representatives of the Supreme Council of Brazil, formed a treaty of "Union, Alliance, and Confederation."

In 1836, this treaty was ratified by the Cerneau Council at New York, the Hon. David Naar, acting as Grand Secretary General of the H. E.

The treaty of "Union and Amalgamation" of 1832, caused disension in the usurping Council, and the members of "Lafayette Rose Croix Chapter," founded by it in 1825, revolted and declared its independence, having among its members the subsequently notorious and expelled Mason, *Henry C. Atwood*.

The Cerneau Supreme Council for the Western Hemisphere, thus briefly, but truthfully sketched, gradually declined. Its subordinates all ceased to exist; and in the year 1846, it was dissolved by the mutual consent of the few remaining members: and has never been revived. The present surviving Brethren, among them the Hon. *David Naar*, have taken the Oath of Fealty and Allegiance to the Supreme Council under Ill. Br. *Van Rensselaer*, and now recognize no other as lawful, in the Northern Jurisdiction of the United States.

From this period, until about the year 1850-1, the Supreme Council for the Northern Jurisdiction, exercised, without interference, its legitimate functions, respected by its allies, the Supreme Councils of England, (a daughter of the Northern Council, founded by it in 1843.) Ireland, Scotland, Brazil, Mexico, Peru, Venezuela, New Granada, Colon, the Supreme Council for the Southern Jurisdiction of the United States, and the Illustrious Bodies in France; when its sovereign jurisdiction was again invaded.

In our short sketch of the rise, progress, and dissolution of the Council (so-called) established by Joseph Cerneau, we stated, that in 1832 the "Lafayette Chap. of Rose Croix" revolted, having among its members, the conspirator, *Henry C. Atwood*. That bad Mason and revolutionist, with others misled by him, in whole, or in part, were, for the highest Masonic crimes, solemnly, and after due trial, expelled by the Grand Lodge of the State of New York, in 1837, from all the rights and privileges of Freemasonry. Among those who were appointed to try him and his associates in Masonic crime, were the Hon. *David Naar*, and other members of the then existing Cerneau Council.

But notwithstanding the lawful expulsion of himself and followers, Atwood set on foot and organized a clandestine body in the city of New York, which he attempted to dignify by the appellation, of the "St. John's Grand Lodge." Not a single Grand Lodge in the United States, or Europe, recognized its pretensions; and the membership of every Grand Lodge in America were prohibited, under the heaviest penalties, from holding Masonic intercourse with said revolutionary body, or with its members, or its Lodges.

A reference to the transactions of our several Grand Lodges from 1837 to 1850, but more especially to those of the Grand Lodge of New York, will fully sustain these assertions.

On the 27th of Dec., 1850, the illegal St John's Grand Lodge was absorbed by the Grand Lodge of the State of New York; the several Lodges under it surrendering their *spurious Warrants*, and receiving new ones from the latter body, in lieu thereof; thus becoming regularized, and subordinate thereto.

In the belief that the notorious Atwood, and other rebel chiefs expelled with

him in 1837, had repented of their offences, and would in the future respect and obey the laws of Masonry, they were, as a peace offering, restored.

No sooner had Atwood received this boon as a Symbolic Mason, than he determined to seek a new channel wherein to disturb the harmony of a hitherto peaceful and prosperous fraternity. The Ancient and Accepted Scottish Rite afforded the field wherein to sow his tares, and with a boldness unparalleled, he on the 7th of April, 1851, declared himself the Sov. G. Commander, and a few of his former associates who served with him as exiles from Masonry during his long expulsion, the officers, of a self-constituted Council, which they audaciously styled the "*Supreme Grand Council of the 33 degrees, of and for the State of New York;*" not for "The United States, their Territories and Dependencies,"—as now claimed by his usurping successors—but for the single State of New York.

In announcing their organization, their utter ignorance of the Secret Statutes of the A. and A. Scottish Rite, and of the *courtecies* of the *High Degrees*, was apparent throughout the whole of the document issued by these conspirators; and the organization thus attempted to be foisted on the Fraternity, was immediately pronounced "a gross imposture and conspiracy against our Most Ill. Order;" and denounced by all regular members of the same.

This contemptible and miserable effort of bad and bold men, did not succeed. The characters of its promoters were such as to deter respectable Brethren from associating with them. They were viewed, even by the non-initiated, with suspicion, and it became therefore necessary for them to give it a new phase, under other auspices, and the better to cover their designs, they on the 20th of June, 1851, abandoned their title, as the "*Supreme Grand Council of the 33 degrees, of and for the State of New York;*" and announced, in a public print, that a *new* organization had been formed under the extraordinary, and unheard of appellation of "*The Supreme Council for the Northern Hemisphere.*" Thus clearly proving the utter ignorance of these pretenders of the history of Ineffable Masonry, especially in the United States. They placed at its head *Jeremy L. Cross*, a professional lecturer of the inferior degrees, of years long passed, having *Henry C. Atwood* as Grand Standard Bearer, and *John W. Simons* as Grand Secretary. The former individual claimed to exercise the high powers of S. G. I. G. 33d by virtue of a Patent, said to have been granted him by the Supreme Council for the Southern Jurisdiction of the United States, at Charleston, S. C., June 24th, 1824; and in connexion with his name were published those of several distinguished Masons of other States of the Union, as sub-officers, many of whom *never* assented thereto, and some of whom exposed to the fraternity the unauthorized use of their names, in so disreputable a connexion, while others silently declined to have anything to do with such pretenders.

That organization was also short lived, a result mainly owing to the Supreme Council for the Northern Jurisdiction of the United States having publicly pronounced it to be "a gross and palpable imposition on the Masonic Fraternity of the United States, in shamelessly assuming to confer degrees, and exercise powers, with which they are not invested, and to which they have no lawful claim; that they are dangerous agitators, and disturbers of the peace, harmony and good government of the Masonic Order, and as such, are entitled only to the condemnation of all 'good and true Masons.'"

The Supreme Council for the Southern Jurisdiction of the United States also took cognizance of this new assumption. It proclaimed Jeremy L. Cross an *impostor*, and his Council a *spurious* and *clandestine* body. In an official edict of the 17th of July, 1851, it unanimously decreed as follows:—"Whereas, a document has been lately issued by a body in the city of New York, wrongfully calling itself the 'Supreme Council of Grand Ins. Gen. of the 33d degree for the Northern Hemisphere, sitting in the valley of New York'—which document is signed by *Jeremy L. Cross*, as 'M. P. Sov. G. Commander,' and by Wm. H. Ellis, Salem Town, *Henry C. Atwood*, Wm. H. Jones, John H. Darcy, N. B. Haswell,\* Robert B. Folger and John W. Simons as officers and members, and whereas the said body unwarrantably claims for itself the Jurisdiction and control of the Ancient and Accepted Rite for the '*Northern Hemisphere*,' and has asserted in the aforesaid document, that *Jeremy L. Cross* received from the Supreme Council, seated at Charleston, a Patent and Charter, with full and ample power to preside over the Northern Hemisphere :

"Now therefore, We, the Supreme Council of Sov. Gr. Ins. Gen. for the Southern Jurisdiction of the United States, legally and constitutionally established at Charleston, S. C., on the 31st day of May, in the year, 1801, by the authorized successors of *Stephen Morin*, the duly appointed Deputy of Frederick II., King of Prussia, and exercising its functions by an uninterrupted succession of Grand Commanders, dignitaries and members, do hereby make known, that the pretensions of the aforesaid *Jeremy L. Cross*, *have no foundation in truth*—that he *never* received any such Patent or Charter from this Supreme Council—that he is not recorded in its archives as a possessor of the 33d degree—and that his said Council is a *spurious* and *clandestine* body, whose members do not appear (if we are to judge from the technical errors and numerous mistakements contained in their manifesto) to possess even a superficial acquaintance with the higher degrees of the Ancient and Accepted Rite,—and we do further make known, that the only regularly and legally constituted Supreme Council, now, or ever, existing for the Northern Jurisdiction of the United States, is that of which our Ill. Bro. J. J. Gourgas is M. P. S. G. Commander, and which was duly and lawfully established at the city of New York, on the 5th day of August, 1813, by Emaunal De La Motta, as the Representative, and under the sanction and authority of this Supreme Council; and no person can of right, and according to the Grand Constitutions of the Order, exercise any power as an Inspector in the said Jurisdiction, unless his Patent has been signed by the said Supreme Council, as will appear from the following Articles in the aforesaid Grand Constitutions:—

'Art. 9. No Deputy Inspector can use his Patent, in any country where a Supreme Council of Ins. Gen. is established, unless it shall be signed by said Council.'

'Art. 17. No Inspector General possesses any individual power in a country where a Supreme Council is established.'

It is not improper here to remark, that so ignorant was the pretending Council

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\*This name was used without authority and publicly withdrawn.

of which *Cross* was the ostensible head, and *Simons* the Secretary, of the laws of our beautiful Rite, that it declared itself to be an "*American organization*," or in other words, an amalgamation of the degrees of A. and A. Rite, with the "American Chapter and Encampment degrees."

We have stated that this organization was short lived. Its existence was but nominal—its efforts a failure. It became necessary for its projector, the notorious *Atwood*, to seek for other aid. *Cross* was dismissed.

In the month of July, 1852, James Foulhouze, of New Orleans—the same individual who was, as we have previously stated, unanimously declared by the Grand Orient of France, Feb. 4th, 1859, an *IMPOSTOR, and his name erased from its Book of Gold*, for the "*forfeiture of his honor*"—arrived in New York, and in connexion with *Henry C. Atwood*, re-organized this *Spurious Council*, installing the latter as its so-called Sov. Gr. Commander.

This re-construction attracted but little attention at the time, and was only remarkable for its own internal convulsions. Indeed the Secretary General, *John W. Simons*, of the *Cross Council*, denounced it in a printed pamphlet, as follows:—"Whereas, it doth appear from a publication in the newspaper entitled the 'Masonic Mirror and American Keystone,' that our M. P. S. G. Commander, *Jeremy L. Cross*, has resigned his office as such, and that a new Council has been formed by *H. C. Atwood*, *assuming* the Grand Commandership, and *R. B. Folger*, the office of G. Secretary, aided and abetted by sundry persons unknown to me as Masons, or otherwise, pretending to have been installed by authority of a recognition from the Grand Orient of France:—Now, therefore, be it known, that inasmuch as the G. Commander has resigned, and no regular Convention of the S. G. Con. and Supreme Grand Council has taken place; and inasmuch as the various other subordinate officers, *myself excepted*, have *strayed* from the *true fold*, to parts unknown, therefore by virtue of the Constitutions and Regulations of the Order, as herein set forth, the power and authority devolve on *me*, and I hereby accept them, and duly notify all Chapters and Councils working under our authority, and all Knights and Princes of the Scottish Rite, that all bodies of Scottish Masons held in contravention of this *My Edict*, and the authority of the Supreme Grand Council, of which I AM THE SOLE REPRESENTATIVE, are irregular, clandestine and spurious, and are to be avoided by all true sons of light, wherever they may find them."

In June, 1853, *Henry C. Atwood*, *Edmund B. Hays*, and others, revolted, and re-established their old illegal, so-called St. John's Grand Lodge, and were by the Grand Lodge of the State of New York, *EXPelled from all the rights and privileges of Masonry*, for such rebellious and other disgraceful acts, against the principles of Masonry.

They had in March of that year, established Symbolic Lodges, in New York and New Jersey, by virtue of their assumed powers as a Supreme Council,—the same being in violation of their obligations to the Grand Lodge of the State of New York, whose Constitutions and General Regulations they had sworn solemnly to support; and these unlawfully formed bodies were declared by Edict of the Grand Master of the Grand Lodge of the State of New York, (subsequently confirmed by that Most Worshipful body,) to be clandestine and irregular Lodges;

for full exemplification of which, we refer to the published official Transactions of the Grand Lodge of the State of New York for 1853, page 237.

Atwood was never restored, but died an *expelled Mason*, in September, 1860.

From the time of their expulsion by the Grand Lodge of New York, until 1859, they remained in obscurity. No lawful Mason associated with them, and their operations, if any, were confined to acts obscure and unheeded.

On the 11th of April, 1859, they again issued a Manifesto, signed by the notorious Henry C. Atwood, *Edmund B. Hayes*, George L. Osborn, and Chas. W. Atwood, as the "Supreme Council of the Ill. Sov. G. Ins. Gen. of the Ancient and Accepted Scottish Rite of Freemasonry, in and for the Sovereign and Independent State of New York, and exercising authority over all the Northern Jurisdiction of the Western Hemisphere, where no Supreme Council is established."

In this manifesto they declared, "That the Scottish Rite, having for its object the PHYSICAL, moral and intellectual progress of individuals, and the RELIGIOUS POLITICAL and SOCIAL EMANCIPATION of NATIONS, is an eminently philosophical institution, and has nothing in common with other Masonic Rites."

They also declared, "That the Grand Lodge of the State of New York commits a *monstrous error*, and endeavors to *usurp power*, in arrogating to herself the exclusive administration of the *first three degrees*"—a declaration which indicates the presumption and wickedness of its authors.

In June, 1859, the *few* subordinate Lodges which acknowledged the authority of the spurious St. John's Grand Lodge, dissolved themselves as organized bodies, and with the sanction of the Grand Lodge of the State of New York, the majority of the persons comprising the same, were individually healed; and thus purged, admitted to the privileges of Masonry. Among them was *Edmund B. Hays*, the now, so-called, Sov. G. Commander of the SPURIOUS COUNCIL, now holding its meetings in the city of New York.

On the death of Henry C. Atwood, in Sept., 1860, *Edmund B. Hays* proclaimed himself Sov. G. Com. of this *spurious organization*; and in the ensuing month, (October,) re-organized the same by appointing officers; continuing however to use the title adopted in their manifesto of 1859. In 1861, another list of officers was proclaimed, in which some new names were introduced.

This was no sooner accomplished, than they *boldly* and *falsely* declared themselves the *successors* of the dissolved Council of *Joseph Cerneau*, and announced their organization by the new style (to them) of the "Supreme Council 33d, Ancient and Accepted Scottish Rite, for the United States of America, its Territories and Dependencies."

This is the body now claiming authority over the Higher Degrees in the Northern Jurisdiction.

We have shown that it is not only *illegal* and *unconstitutional* in its nature, but that it cannot even maintain the *questionable claim* to be the *LEGITIMATE* offspring of the *ILLEGITIMATE* and clandestine body formerly established by *Joseph Cerneau*.

We have also shown, that many of the members of the *Spurious Body* are to-

tally disqualified by their antecedents, as they are by their social status, to be members of the Haut Grade; and from their documents we have proven their want of even a superficial acquaintance with the Higher Degrees of the Ancient and Accepted Rite.

The organization is, in fine, *dishonest in itself, dishonest in its origin, and dishonorable to Masonry*. It is the last phase of a series of rebellious and dishonest attempts, originated by *unworthy* Masons, to assume a power to which they were wholly without claim, and for the proper use of which they were utterly unqualified.

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### "THE CONSERVATORS" IN MISSOURI.

THE Grand Lodge of Missouri, at its late Annual Communication, by a unanimous vote adopted the following Report, and ordered it to be forwarded to the Lodges under its jurisdiction for their government, and to the Grand Lodges of the country for their information and co-operation. In this State the conspirators referred to have not been allowed to gain a foothold, though they have made two or three attempts to do so. In some other States they have been more successful; but wherever they have succeeded they have sown the seeds of discord and insubordination. We rejoice that the Grand Lodge of Missouri has taken the matter in hand, and most earnestly hope that her example will be followed by every Grand Lodge in the country, whose jurisdiction has been tampered with by these *itinerant speculators* in Masonry:—

*To the Most Worshipful Grand Lodge of Missouri—*

The undersigned, a special committee, to whom was referred sundry resolutions upon the subject of the Conservators' Association, respectfully report for adoption the following preamble and resolutions:

Whereas, Attempts are being made to foist upon sister Grand Lodges the institution known as the Conservators' Association, contrary to, and in violation of, the ancient and cardinal principles and regulations of our beloved Order; and whereas, the character of said Association has been fully exposed to this Grand Lodge; therefore, be it

*Resolved*, 1. That the Grand Lodge of Missouri solemnly declare the said Association a corrupt organization, treasonable to the Institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2. That the Grand Lodge of Missouri peremptorily interdict and forbid the introduction of the above-mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3. That no Mason, subject or adhering to said Association, or who has ever been subject thereto, shall be allowed to sit in or visit this Grand Lodge, or any subordinate Lodge thereunder, or hold affiliation with, or be recognized by any Mason in this jurisdiction, until he shall have solemnly and in open Lodge, recanted and denounced all such connection with said Association, its teachings, objects and designs.

4. That hereafter no Grand Officer of this Grand Lodge, and no officer of any subordinate Lodge, shall be installed until he shall have made a solemn pledge, in open Lodge, that, on his honor as a Mason, he repudiates and condemns the said Association, and has never had any connection therewith.

5. That the Grand Lodge under which Robert Morris, the "CHIEF CONSERVATOR," holds, or pretends to hold, membership, be respectfully and fraternally requested by this Grand Lodge to bring him to condign and merited punishment for the high crimes with which he now stands self-convicted; and that all our sister Grand Lodges be requested to join us in this our solemn demand, and to co-operate with us in the total suppression of the criminal innovations of said Association.

6. That printed copies of these resolutions, attested by the R. W. Grand Secretary, be forwarded immediately to all our sister Grand Lodges of the United States, and to the subordinate Lodges of this jurisdiction.

JAMES N. BURNES,  
R. T. EDMONSTON,  
EDWARD DUFFIELD,  
Committee.

[SEAL.]

A true copy,

A. O'SULLIVAN,  
Grand Sec. G. L. Mo.

The following is the form of renunciation:—

I do solemnly declare, on my honor as a Master Mason, that I have never belonged to the so called "Conservators' Association"; that I do not now belong to the same; and that I do, and will forever, denounce and repudiate the system, and all connected therewith.

## FROM WEST TO EAST—FROM EAST TO WEST.

### FROM EAST TO WEST.

"If you are a Master Mason, as I suppose you are, I trust you are not ignorant of the rule of three. The rule of three I understand, for the key of this Lodge is at my command. The name shall make you free; and what you want in Masonry shall be made known to thee. Good Masonry I understand, for the key of all Lodges is at my command. You speak boldly. From whence came you? From the EAST. Whether going? To the West."—  
FROM AN ANCIENT RITUAL.

"More than a hundred years ago,  
Numbering but twelve in all,  
They meet within a little room,  
And, 'ere the night was gone,  
Had worked a good Masonic Lodge,  
And named it for ST. JOHN."—VAN ZANDT.

"To all worthy Masons, wheresoever dispersed under the wide and lofty canopy of heaven."—SECTIONAL CHARGE.

In forming speculative Masonry with a system, its founders, whoever they may have been, evidently intended to advance gradually through the existing degrees in a well-regulated climax. For this purpose, with great ingenuity, they constructed a series of Landmarks on a corresponding principle; amongst which must be included the references to the equatorial points of the compass. Thus the E. A. P. is taught to say that he comes *from West to East* for instruction; the F. C. that he travels or rather that this forefathers travelled, *East and West*; those who went eastward sought for instruction, and when they journeyed westward, it was to propagate the same in various parts of the world; and the M. M. is represented as going *from East to West*, in search of something that had been lost, and which, according to the primitive system, *he finds*: although

modern interpretation makes him unsuccessful, and furnishes certain substitutes which fall infinitely short of the thing required. Hence this reference to the cardinal points was formerly a literal and grammatical climax, which the alterations of Dr. Hemming and his associates have utterly destroyed.

Now it is clear that a great many precedents, from a remote period of time, might be adduced as prototypes of the custom of proceeding from West to East, and from East to West. At the dispersion from the plains of Shinar, for instance, the migrating tribes spread themselves over the earth towards all the four quarters of the compass. I have already observed that Solomon's Masons, when the Temple was finished, travelled from West to East in search of employment. The sun, the glory of the firmament, apparently travels from East to West, but in reality it is the earth that proceeds in its diurnal rotation from West to East. The camp of the Israelites, as well as the Tabernacle, which was a type of our Lodges, was placed due East and West. The Magi, conducted by the Blazing Star, travelled from the East to the West in search of the expected Deliverer; and evangelical and moral truths had their origin in the East, and travelled westward to enlighten mankind with the bright beams of revelation, and to dispel the primitive darkness of ignorance, superstition, and error.

But all these illustrations, of the custom of travelling from West to East for instruction, throw no light whatever on the anomaly of hailing from the Lodge of St. John, which, though omitted in the present code of English Lectures, must not be altogether lost sight of, for it undoubtedly constituted a Landmark of Ancient Masonry, distinctly recorded in the primitive Ritual. Now, as regards ourselves, this Lodge is situated in the East instead of the West; and being a place of greater traditional light and knowledge than can be found elsewhere, is very unlikely to send out its acolytes to other quarters for instruction.

In our earliest Lectures we find it recorded that *every Freemason's Lodge was, by dedication, a Lodge of St. John* ;\* and therefore to reconcile the anomaly under discussion, it will only be necessary to omit the locality, and the indefinite article. The respondent will then intelligibly state that he is travelling *from a Lodge of St. John in the West to another in the East*, in search of instruction; for the East being the seat of Light and Wisdom, and Jerusalem the chief city of God's peculiar people, and the locality where all the typical celebrations by which our Lodges (as antitypes of the Tabernacle and Temple) were consummated, would necessarily be a place peculiarly adapted for Masonic instruction. I commit this conjecture to the consideration of the Craft.

It is a fact corroborated by Masonic history and tradition, that the privilege of hailing from Jerusalem amongst Solomon's Masons served as a certificate of recommendation; and whoever possessed that testimonial was freely engaged in

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\*Thus, in the ritual used in the time of Sir C. Wren, we find the following passage:—“What Lodge are you of? *The Lodge of St. John.*” And the Continental formula used about the same period is correspondent thereto. “Comments’ appelle cette Lodge? *La Loge de S. Jean.*” And this explanation was appended:—que c'est le nom de toutes les Lodges.” Whence the old charge at the end of the fifth section of the E. A. P. Lecture:—“To the pious memory of the two St. John's, the two great parallels in Masonry; may we follow their precepts and profit by their example.”

all the countries where the craft might seek employment. Hence the custom might pass traditionally through successive ages till it reached the times of our primitive Brethren, the Christian architects of the mediæval ages, and was adopted by them as a formula technically necessary to ensure the kind reception of a sojourner amongst strangers.

It is no valid answer to this reason that the St. Johns have been ignored by the English system, and their place occupied by two Jews—Moses the lawgiver, and Solomon, the king of Israel—because all other existing Grand Lodges retain the landmark, and still acknowledge the two St. Johns as the patrons and parallels of Masonry ; whose names form a substantial basis, from which all speculations on its nature and tendency ought to radiate. The Scottish Grand Lodge has raised an effectual bar to this modern innovation by denominating the Order specifically and exclusively “*St. JOHN'S MASONRY*,” which is a very correct appellation ; and the observance of their ritual may be thence considered as the true practice of the genuine Ancient Craft.

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### M A S O N R Y — I T S R I S E A N D P R O G R E S S .

Hail Mystic science, seraph maid !  
 Imperial beam of light !  
 In robes of sacred truth arrayed.  
 Morality's delight,  
 O give me Wisdom to design,  
 And Strength to execute ;  
 In native Beauty e'er be mine,  
 Benevolence thy fruit.—DR. PERFECT.

In the history of mankind there is nothing more remarkable than that Masonry and civilization, like twin sisters, have gone hand in hand together. The orders of architecture mark their growth and progress ; dark, dreary, and comfortless were those times when Masonry had not laid her line, nor extended her compass. The race of man in full possession of wild and savage liberty, sullen and solitary, mutually offending and afraid of each other, hid themselves in thickets of the woods, or dens and caves of the earth. In these murky recesses, these sombreous solitudes, the Almighty Architect directed Masonry to find them out ; and pitying their forlorn and destitute condition, instructed them to build houses for convenience, defence, and comfort. The habitations they then built were of the Rustic or Tuscan order, which, as a prototype of their manners, was an artless imitation of coarse and simple nature. Yet rude and inelegant as they were, they had this happy effect, that by aggregating mankind they prepared the way for improvement.

The hardest bodies will polish by collision, and the roughest manners by communion and intercourse. Thus by degrees they lost their asperity and ruggedness, and became insensibly mild and gentle. Masonry beheld and gloried in the change, and, as their minds softened and expanded, she showed them new lights, conducted them to new improvements.

The Tuscan mansions please us more. In the Doric order they aimed at something more high and noble : and taking their idea of symmetry from the hu-

man form, adopted that as their model. At that era, their buildings, though simple and natural, were proportioned in the exactest manner, and admirably calculated for strength and convenience. It can be no matter of astonishment, that men who had formed their original plan from nature, should resort to nature for their lessons of ornament and proportion, to complete their labors. The eye that was charmed with the fair sex, the heart that was conscious of woman's elegance and beauty, would instantly catch the idea from these, and transpose the lovely form in perfect symmetry, to complete the column he was then studying. Accordingly the Ionic order was formed after the model of a beautiful young woman, with loose dishevelled hair, of an easy, elegant, flowing shape.

This human genius, which we have seen in the bud, the leaf, the flower, ripened to perfection, and produced the fairest, richest fruit; every ingenious art, every liberal science, every moral and social virtue, that could delight, exalt, refine, adorn, edify or improve mankind.

Now it was that Masonry put on her richest robes, her most gorgeous apparel, and in the Corinthian displayed a profusion of ornaments, the principal parts of which were eminently conspicuous in Israel's holy temple. She displayed the torch and enlightened the whole circle of arts and sciences. Commerce flew on her canvass wings, fraught with the treasures and products of the universe. Painting and sculpture exerted every nerve to decorate the building she had raised, and the curious hand of design contrived the furniture and tapestry. Geometry, Music, Astronomy—Virtue, Honor, Mercy, with an infinite variety of Masonic emblems, were wrought thereon; but none shone more conspicuously than MORALITY, CHARITY and BROTHERLY LOVE. Let us take an allegorical view of the building and mode of introduction.

Virtue, crowned with a wreath of laurel, dressed in a robe of palest sapphire, girt around her waist by an azure zone, on which peculiar emblems were richly embroidered in blue, purple and crimson, formed the Mosaic work, or ground plan of the building.

Wisdom, Justice, Truth, Mercy and Benevolence, as pillars of the purest marble, supported the portal, over which on a magnificent dome of a quadrangular form, the principles of the establishment were delineated by Religion and Morality; together with certain hieroglyphics of the Order.

The entrance was guarded by two sentinels, who had something in their looks so awful, he recoiled at the sight of them. Their names were Temperance and Fortitude, the former held a bridle, the latter a spear. Notwithstanding their aspect was so forbidding, yet when a candidate approached, conducted by Honor and Perseverance, their countenance was softened by affability to serene courtesy.

Having passed the sentinels and entered the building, Honor and Perseverance presented him to Brotherly Love, who, after discharging the duties of his office led him to a beautiful transparent arch, descriptive of the six days' work of creation; on the right side of the arch, stood Charity, her eyes were blue, beautiful and piercing; in one hand she held a chalice of wrought gold, in the other a censor of incense. On the left stood Contemplation; her looks were directed towards heaven; a large folio book lay open in the centre, on the back of which

was written, in letters of gold, **THE HOLY BIBLE**. Here Brotherly Love delivered him to the care of Faith, Humility and Hope. The former had her head invested with a circle of rays, which threw a bright lustre on all around her; she bore a shield of divine workmanship, and went foremost. Humility, clothed in a vesture of dark sober hue, which trailed the ground, walked slowly by her side. Hope had in her hand an opening bud, fresh and fragrant as the morning rose; by those he was conducted to an elderly personage, who still appeared fresh and vigorous; she had a meek and contented aspect, having a staff in her hand, on which she sometimes leaned. Her name was Prudence, from whom he received peculiar instructions respecting the institution.

Leaving her, they ascended, by easy steps, towards the **GRAND HALL**; near the entrance, on an elevated throne, sat a comely matron in her bloom, well dressed, but without art, and crowned after a very beautiful manner: her name was **Happiness**, to whom she was presented by **Hope**, by whom she was introduced to the **Liberal Arts and Sciences**.

Sacred and profane history concur with respect to this institution, and allow it to be coeval with human society. In all ages, and in all countries, we find men of the most exalted situations in life, as well as those of the most enlightened character, have been anxious to be invested with the badge of innocence, and to have their names enrolled as Brethren of the Society. Always considering the **Freemasonic Institution** as the safeguard of the State, the defence of the country, the welfare of the nation.

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### COMING TO THEIR SENSES.

THERE is no stronger reason which can be given of a return to reason, by the discarding of error, than has recently been given by one of the bodies of irregular Masons in New Orleans.

For many years the true Fraternity of the State have been annoyed by the presence in their midst of a number of spurious Symbolic Lodges, brought into existence and fostered by the bogus Council of which the notorious James Foulhouze is, or was, the head; an organization planted there by him in violation of all Masonic law; but especially in contravention of the Statutes of the Ancient and Accepted Rite, and of the lawful claim to territorial jurisdiction of the Supreme Grand Council for the Southern Jurisdiction of the United States, sitting at Charleston, S. C.

The agitator Foulhouze (the same who, in July, 1852, had the audacity to re-organize a Spurious Council in New York city, of which he made the late H. C. Atwood the head, and who was expelled by the Grand Orient of France, Feb. 4th, 1859, and his name erased from its "Book of Gold,") has long kept this spurious organization in existence, just as the other lawless agitators have done in the lawfully acquired territory of the Supreme Council for the Northern Jurisdiction of the United States, whose East is at Boston.

It appears, however, by the printed Transactions of the Grand Lodge of Louisiana, that the Grand Secretary presented for its action "the communication of a number of persons claiming to be Masons and members of a Lodge holding un-

der the authority of a Grand Council of the 33d Degree, for the State of Louisiana, petitioning to be admitted under your authority." This was referred to the Committee on Masonic Law and Jurisprudence, who reported as follows:

*Resolved*, That the prayers of the petitioners, F. P. Guendet and others, desiring to be admitted as a Lodge of Freemasons under the jurisdiction of this Grand Lodge cannot be granted. If any of these gentlemen wish to join the Fraternity, they will discover the course to be pursued by a perusal of the Constitutions and By-Laws of the Grand Lodge."

We persue these gentlemen will take the course pointed out to them.—*N. Y. Cour.*

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### GRAND LODGE OF NEW YORK.

This Grand Body held its annual communication at the Assembly Rooms in the city of N. York, commencing on Tuesday, June 1st, and continuing in session three days. The attendance was very large, and the business was chiefly of a local character. The address of the Grand Master was a well written and interesting paper, from which we have given an extract in another page. To a very full abstract of the proceedings, prepared by W. Bro. F. G. Tisdall, published in the New York Courier, we are indebted for the following items.

A Communication from R. W. and Rev. Bro. Henry C. Vogell, G. C. now an army chaplain, setting forth his regret at being unable to be present at the Annual Communication. He spoke of the good effects of the mystic tie amid the horrors of the battle field which he himself had so often witnessed. The letter was ordered to be printed in the minutes.

The Committee on For. Correspondence, through its Charman R. W. Br. Ellicott Evans, made their report covering 127 pages, and reviewing the proceedings of thirty seven Grand Lodges and G. Orients. It is a carefully prepared document, and in alluding to the invasion of the jurisdiction of Virginia by the G. Lodge of D. of Columbia, is emphatic in its condemnation; the following extract will give the idea of their opinions on this important question.

"We hold that our Brethren of the District of Columbia are not justified in this invasion of the rights of the Grand Lodge of Virginia, by virtue of any sacrifice of rights by the latter, in its sympathy with treason—for its State cannot commit treason, and, if it could, we have no evidence that the Grand Lodge of Virginia holds other than loyal sentiments. And, further, as it has all the rights of a foreign jurisdiction, her sentiments, so long as they are not promulgated in violation of Masonic law, are not a ground for Masonic censure by a neighboring Grand Body."

R. W. Brother Joseph D. Evans was recognized and received as the Representative of the Grand Lodge of Maine. His address on the occasion was appropriate and felicitous. The following is the conclusion of it:—

"In presenting these letters patent and extending to you in behalf of the Grand Lodge of that State the right hand of fellowship, I do it with feelings of the greatest gratification at being the medium through which the union of congenial spirits may be insured, and I trust that those diplomatic relations of comity hitherto enjoyed by these two Grand Lodges, and by fresh impulses of friendship brightened, may prove to be a silken bond of love of indistructible strength."

## JURISDICTION OF ARMY LODGES.

The Grand Master of the Grand Lodge of Louisiana, in noticing in his annual address before that Body, the granting of a Dispensation by the Grand Master of Virginia, for a Lodge in a Louisiana regiment, argues against the proceeding as follows:—

“I have been informed,” says he, “that the Grand Master of Virginia has granted a Dispensation to certain of our own Brethren in the Fifth Regiment of Louisiana Volunteers. This we can not approve; for the soldiers of that regiment, though in Virginia, are yet our own citizens, and I cannot but regard this as an invasion of our jurisdiction. We do not invade theirs, for we confine the working of our Lodges to our own citizens, and to the members of the particular regiment to which the Lodge is attached. Our late and our present Grand Secretary have had some correspondence on this subject with Bro. Dove, the Grand Secretary of the Grand Lodge of Virginia, but as yet no definite action has been taken. Such other Grand Masters as have granted army warrants, so far as my knowledge extends, *have confined their jurisdiction to a particular regiment volunteering from their own jurisdiction.*”

The views of the Grand Master of Louisiana, as here presented, unquestionably embody the only defensible rule on the subject.

## ANCIENT YORK LODGE, LOWELL.

THE tenth anniversary of the establishment of Ancient York Lodge, at Lowell, by Charter, was celebrated on the 9th of June, 1863. At the time of its organization Masonry was just beginning to revive in Lowell. Pentucket Lodge, with R. W. William North as Master, had been working about six years after the restoration of its Charter, which was surrendered in 1832, when with many doubts and fears Ancient York was opened. The propriety of the step is now universally conceded.

On the occasion referred to, the Lodge was opened by W. George W. Bedlow, Master, after which the Past Masters of the Lodge were received with appropriate honors. The District Deputy Grand Master, with a suite composed of the Past Masters, Master and Wardens of Pentucket Lodge, was then received by the Lodge, to whom an “Ode of Welcome” was sung by the Brethren.

The Charter of the Lodge was spread upon an altar erected in front of the W. Master, upon which were placed three burning tapers, (E. W. S.) The work upon the third degree was performed by the Past Masters:—W. Jefferson Bancroft, the 1st Master, in the East—R. W. Samuel K. Hutchinson, 2d Master, in the West—R. W. Joel Spalding, M. D., 3d Master, in the South—W. C. C. Hutchinson, 5th Master, Sen. Deacon—W. William F. Salmon, 6th Master, Jr. Deacon.

The fact that the candidate was a son of the presiding Master, made the occasion one of deep interest. The work was done in a most thorough and effective manner, and to the many present who had received their first impressions of our Institution from the teachings of Bro. Bancroft, it revived pleasant memories, and

his genial face in the East shed light and warmth into the heart of every member present.

Before closing, the following Ode, composed by a member of the Lodge, to the tune America, was sung:—

On England's favored shore,  
At York, in time of yore,  
Our fathers met.  
One thousand years ago,  
Did they the good seed sow,  
The fruit from which shall flow  
O'er nation's yet.

Though centuries have passed,  
Since they did breathe their last,  
They live to-day.  
Received in the *York Rite*,  
Here Masons hail the light,  
As then, now shining bright  
To cheer their way.

Let us of "*Ancient York*,"  
While virtue's path we walk,  
Cherish the old.  
Tradition eager trace,  
And let not time efface,  
A tithe we would replace,  
Of wisdom's gold.

Ten years are spent this day,  
Since we sped on our way,  
With chartered rights.  
*Faith* in the God most kind,  
*Hope* heavenly peace to find,  
*Charity* to all mankind  
Our guiding lights.

Supreme Grand Master, we,  
Masons, accepted, free,  
Our tribute raise,  
Of thanks and praise to thee  
For our prosperity.  
Blest may our future be,  
While thee we praise.

Oh! may our conduct here,  
To thy just eye appear  
Correct, upright.  
Make us all pure in heart,  
Masonic truth impart,  
Fit us by every art,  
For realms of light.

After closing, the Brethren marched in the order of their date of membership to the Encampment Armory, where a sumptuous banquet awaited them. At the proper time the W. Master introduced W. Brother Salmon as Toast Master for the evening. The first toast was to

The Most Worshipful Grand Lodge of Massachusetts.

This was responded to by R. W. William S. Gardner, D. D. G. M. Other appropriate toasts called out W. Bro. Bancroft, Ex-Mayor of Lowell, R. W. Bro. William North, W. H. N. Hall, W. Master of Pentucket Lodge, R. W. Samuel K. Hutchinson, R. W. Joel Spalding, W. C. C. Hutchinson, and Brother Jos. G. Abbot. An interesting letter was read from W. Bro. Putnam, of Chicago, the only Past Master absent.

In the absence of Br. H. Hosford, Mayor of the city, Bro. B. C. Sargent, Ex-Mayor, responded to a toast to the city of Lowell.

An interesting letter was read from Bro. Elisha Huntington, Ex-Lieut. Governor of Massachusetts, and Ex-Mayor of Lowell, who was prevented by indisposition from being present, in response to a toast to the Charter Members. Bro. John A. Goodwin, S. Warden of the Lodge, responded to a toast to deceased members. He paid a most glowing and beautiful tribute to the memory of those members who had died during the last ten years.

This interesting anniversary was closed about twelve o'clock, by singing the following Hymn, to the tune of Old Hundred. After which all united in singing "Old Lang Syne."

Come, Brothers, ere to-night we part,  
Join every voice and every heart ;  
One solemn hymn to God we'll raise,  
One closing song of grateful praise.

Here, Brothers, we may meet no more,  
But there is yet a happier shore,  
And there, released from toil and pain,  
Dear Brothers, we shall meet again.

The following are the officers of the Lodge:—Geo. W. Bedlow, W. M. ; John A. Goodwin, S. W. ; Josiah E. Short, Jr., J. W. : William Lamson, Jr., Treas. ; Richard W. Barker, Sec. ; Sager Ashworth and Henry P. Perkins, Deacons ; Andrew J. Seavey and Albion J. Dudley, Stewards ; Rev. J. J. Twiss, Chaplain ; John W. Patch, Marshal ; Sam'l P. Hadley, Jr., Organist ; James W. B. Shaw, Sentinel ; Albigence W. Fisher, Tyler.

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#### ADMISSION OF CANDIDATES.

THE M. W. Grand Master of Iowa, in his annual address last year, in speaking of the admission of candidates, threw out the following just and forcible remarks:—

"Before dismissing this topic, it may not be improper to add that some very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case, that the candidate's qualifications are made the subject of discussion in open Lodge, both before and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection, and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

"While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even the right to make known to another how he has, or how he designs to vote. It is the duty of every member silently and patiently to await the result of the ballot, and when that is announced there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligations. I believe the true doctrine on this point to be, 'Let not thy right hand know what thy left hand doeth.' I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular will remove all cause of complaint and avoid much contention and strife."

## THE REBELLION AND MASONRY.

[From the Annual Address of the M. W. Grand Master of the Grand Lodge of New York, read before that body at its Communication in June last]:—

“We are now in the midst of one of the most gigantic struggles known to the modern history of the world. Old associates in our national councils have become estranged; war has drawn geographical lines heretofore unknown in our history as a nation; the social fabric of our country has been deeply affected in all of its parts; ties of blood, and all their sacred claims, have been forgotten and merged in the fierce strife; parts of our once happy country have been given over to waste and desolation; smouldering ruins mark the spots where once stood thousands of peaceful and happy dwellings; the stately edifices in which justice was once administered, have become arsenals, and the law of the sword the law of the land; the fields which once rewarded the husbandman’s toil are now desolated by war, and rank weeds, made the more rank by rich blood shed upon the soil, have taken the place of the waving, golden grain, which gladdened the eye—

“When Peace was tinkling on the Shepherd’s bell,  
And singing with the Reapers!”

Yet, amid these horrors, Freemasonry has known, and now knows, no diminution in her gentle sway, and her spotless banner still benignantly waves over all who have invoked its shelter and protection.

“For this, my Brethren, and in view of the startling contrasts which are here presented, is our gratitude due to the Great Being who holds in his hand the destinies of empires, but who yet notes the fall of a sparrow.”

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“It is with feelings of the greatest pleasure that I state the fact that I have heard of many very gratifying instances of the exercise, on the field of battle, of the noblest traits of the human character, stimulated by the tenets and teachings of Masonry. It may be true that at the first breaking out of the present disastrous civil troubles, the solemn and binding behests of the Craft were forgotten for a time. Gradually a more healthful feeling asserted itself, and I believe that at the present time, if mail communications were open with the hostile States of the Confederacy, that we should still continue in the interchange of fraternal sentiments with the Grand Lodges and Masons of all the States which are now opposed to the general government. It is of inestimable benefit to both parties in the present civil war, that our Masonic relations should still continue in the same healthful condition as at present. I may go still further, and say that every honorable means should be used which would have a tendency to strengthen the fraternal bond between the Masons of the North and those of the South. Those that are well, need no physician. In times of profound peace we can sever our relations with any given jurisdiction without any very serious effects resulting from it; but in time of war, when the soldier of to-day may be the prisoner to-morrow, it is peculiarly necessary that there should be no interruption of Masonic harmony. It was with this view that I, as heretofore stated, recommended that our Brethren of the North should refrain in our Lodges and at Lodge meetings, from using language which would be calculated to excite acerbity

of feeling on the part of the Masons of the South, and although that act has been criticised unfavorably in some quarters, still, in view of the facts, I am more fully confirmed in the opinion which I then expressed, my only regret being that I did not use much stronger language than I did on the issuing of the recommendation referred to. In this connection it is proper to state, that I have looked with some little anxiety upon the action which has been taken with reference to the establishment of Lodges in Virginia under the M. W. Grand Lodge of the District of Columbia, as having a tendency to complicate our Masonic relations with the South. Such a jurisdictional interference could not have taken place under any other circumstances than those which result from our present unfortunate political position, which indicates that we have lost sight, to some extent, of the great truth, that while we are at variance as to matters of politics we have no Masonic controversy, or, at least, should have none, with our Brethren at the South. I call your attention to this subject for the reason that you may deem it your duty to express some opinion, which should be done in the most fraternal manner, as to the course pursued by the M. W. Grand Lodge to which I have referred."

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#### M A S O N R Y I N C H I N A .

WE are indebted to the politeness of Brother Dr. Cullis, of Bowdoin street, for a copy of the North-China Herald, (printed at Shanghai,) of April 4th last, in which we find the following interesting letter on the subject of the choice of a name for the New Hall which the Brethren at that place are erecting for Lodge purposes. The writer is the talented British Council at Shanghai:—

*Philip H. Underwood, Esq., W. M. Northern Lodge of China.*

SHANGHAI, MARCH 4, 1863.

DEAR SIR AND BROTHER,—I venture to address you on a subject which I have often thought of, since I became aware that the Brethren of Shanghai had succeeded in securing a permanent building for a Lodge, and which I think is one of no small importance to the fraternity, involving as it does the respectability of the institution in the eyes of the Chinese. I refer to the choice of a suitable Chinese name for the Lodge.

Every public building and private establishment in the place has a designation of some kind, which is found not only useful but indispensable to meet the necessities of business and general intercourse. Most of these names are what the Chinese call "lucky," having been given by compradores or servants interested in the respectability and "good-look-see" of their employers. A few however have not been so happily selected, the sound of the foreign name having simply been represented by native characters, and the Chinese asked to do this, having, by a fatuity peculiar to the race, chosen words of not the most appropriate or agreeable meanings. Instances exist where the precaution of giving a name to a house has not been taken, and in such, the Chinese, who have had occasion to refer to the place, have dubbed it with some designation of their own, probably derived from some notable or ridiculous peculiarity, either of the establishment or its owners.

## MASONRY IN CHINA.

In the case of the Lodge, the natives at present know it, I believe, by the name that the library has, but I have not the slightest doubt, that ere long the mysterious character of the ceremonials conducted within it, will reach their inquisitive eyes and ears, and their diseased imaginations will infallibly hit upon a solution of the mystery by no mean scomplimentary to the fraternity, and the Lodge will be named accordingly. You will at once see how detrimental this result may prove to the name of Masonry in this port, and even beyond it, more especially if you call to mind the fact that to a Chinese everything that is vile and horrible is associated with the very idea of a secret society.

If I have carried you with me thus far, the next question is what the Lodge had better be called. On this head I crave your patient perusal of the following remarks.

Mencius, who, as you know, was a Chinese sage of ancient days, happened curiously enough in the course of his teachings, to touch on the subject of the compass and square, and to demonstrate therefrom to his disciples, that, as those instruments were the origin of the circle and the square, so the good man was the perfect exhibition of the relations of human society. His remark, which will be found in Dr. Legge's excellent translation of the Chinese classics, vol. ii, page 168, was as follows: "The compass and square produce perfect circles and squares. By the sages, the human relations are perfectly exhibited." In consequence, I presume, of this association of ideas, the Chinese terms for compass and square have in the course of ages come to express order, regularity, propriety, and at this moment the colloquial Chinese equivalent for the sentence "in a proper manner," or "in accordance with propriety," is "Chao kwei keu," which being interpreted literally, means "on the compass and square." This employment of the names of two instruments, which are important emblems of the craft, to express a moral characteristic, is curiously coincident with some of the first principles of Masonry, and it has struck me that the identity may be happily taken advantage of in selecting a suitable name for the Lodge.

I propose therefore the Chinese name of "Kwei-kue-tana," meaning "Compass and Square Hall," as the most fitting designation that can be adopted. This title will at once associate the building, and the fraternity who congregate in it, in the minds of the uneducated natives, with all that is right and orderly; and to a Chinese, who knows anything of his country's literature, the name will carry his memory back to the sacred words I have before referred to, as uttered by the sage, and which, fortuitously perhaps, but none the less distinctly, convey so Masonic an idea to the mind.

I beg leave to mention here a fact which strongly corroborates the truth of my impression that the mystery connected with a Masonic Lodge, unless veiled or explained by a suitable name, is calculated, with the ignorant and superstitious heathen, to lead to conclusions injurious to the fame of Masonry. There is a Lodge in Batavia, where I spent many years of my childhood, learning of course, as I have done here, the language of the place. Long before I ever heard of Masonry I received impressions inimical to it from repeatedly having had the Lodge there pointed out to me as "Rooniah Saitan," that is "The dwelling of Beelzebub," by which it was then, and I dare say still is, known amongst the native population.

I may also add that a simple translation of the word "Freemason" or "Masonic Lodge" into Chinese, would fail to convey any idea beyond that of a "free bricklayer" or "stonemason" or the "Lodge of a bricklayer," &c. The Chinese language possesses no equivalent for "Mason," and hence they call a stonemason a "stone worker," and a bricklayer a "mud and water worker." It would be impossible therefore to express the term "Mason" alone.

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I am, dear Sir and Brother, yours fraternally,

W. H. MEDHURST.

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## "MARKS" AND "TOKENS" OF THE ANCIENT MASONS.

THE ancient German operative Masons of the Middle Ages, after having faithfully served their Masters as Apprentices for the term of five years, were required to travel for two years more, before they could be admitted into the Fraternity of Masters, in order to perfect themselves in the knowledge of their art. Before setting out upon his journey, the Fellow Craft, who was technically declared to be "free," was instructed in the "Gruss" (salute) and "Hankschenck," (token or grip,) by means of which he could make himself known to the Lodges of regular workman, and obtain employment or assistance, as the case might be. He at the same time received a "Mark," which he was bound to place on all his work, that it might be known and distinguished, and which he was not permitted to alter or change. These marks generally consisted of "right angles, horizontals, and perpendiculars," in different combinations, and by many are thought to have been based on the ancient formula, which is now used as the key to the secret characters of the Royal Arch, and which was used by the Byzantine architects in their distinctive marks. They are to be found in all the gothic edifices of Europe, and the wanderings of separate groups or companies of the traveling architects and builders can be traced by means of the constant recurrence of the same marks in different places. Bro. Back, in Germany, has lately published a collection of these Stone-Masons' marks, which forms a valuable contribution to the history of Ancient Masonry.

The "Wahrzeichen" (Tokens) of the German and English Masons must not be confounded with the marks alluded to. They are to be found in almost all the Gothic edifices in Europe, and afford numberless indications of the secret confraternity and symbolism of their association, as well as of their peculiar religious views, which were universally opposed to the then prevailing corruption of ecclesiastical morals, and not unfrequently to the orthodox religion. These sculptured bas-reliefs and ornaments display a very whimsical arrangement of historical, grotesque, and other carvings, which, though little in unison with the sacred character of the edifices, became vehicles of stinging satire against the regular clergy, in which the vices and follies of the latter were exhibited in images grossly indecorous. Burnet, in his account of the cathedral of Strasburg, states that among the sculptures there is a representation of a procession in which a hog carries the pot with holy water, and asses, hogs and goats, in priestly vestments, follow, to make up the procession.

There is also an ass standing before an altar, as if he were officiating at the mass, while a hog and a goat carry a case with holy reliques, within which is a sleeping fox. The trains of the different personages are upheld by monkeys. This was evidently intended as a sarcasm on the priests and monks of that day. In the church of St. Sebaldus at Nurnberg is a bas relief, representing a nun in the embrace of a monk. In the church at Doberan, in Mecklenburg, is a representation of several priests turning a mill, in which the dogmas of the church are being prepared. This church is also full of sculptured allusions to the Fraternity of builders, their implements and materials, the mystic numbers, double triangles, &c. In Henry the Seventh's chapel, one of the finest Gothic buildings of England, the oaken stalls and sub-sellia of the seats, afford many instances of these tokens, one of which in particular represents the "Foul Fiend" in bearing off a friar on his shoulders. These examples show how far the Masons of the Middle Ages were above the spirit of their age, and that a spirit of toleration in matters of religion even then existed among them, which was afterwards to culminate in those Ancient Charges, proclaimed as the doctrine of the craft at its revival and reorganization in 1717.

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### STATISTICS OF FREEMASONRY.

THE Masonic Calender for 1863, published at Berlin, gives details in regard to the general organization of the fraternity. There are at present sixtyeight Grand Lodges in existence, as follows :

In Prussia—3 at Berlin, viz : "The Three Globes," with 160 independent Lodges ; "The Great German Lodge" (*Gro se Laneestoge fur Deutschland*) with 69, and the "Royal York" with 34. In Hamburg is a Grand Lodge with 26 dependencies. Bavaria has one Grand Lodge at Bayreuth, (the principal Protestant city in the kingdom), with ten dependencies ; Frankfort on-the-Main one Grand Lodge of eclectic Masons, with ten dependencies.

In addition, there is the Grand Lodge of Concord, (*Fintracht*), at Darmstadt, directing 10 Lodges in the Duchy of Hesse. In Switzerland is the Grand Lodge *Alpina*, at Lausanne. England has three Grand Lodges, of which that of London has 1022 dependencies ; that of Edinburgh 292 ; of Ireland, at Dublin, 307. In Holland is the Grand Lodge, *Grert Osten*, at the Hague, with 68 Lodges. The following countries have each one G. Lodge and three dependencies ; Grand Duchy of Luxemburg, 2 ; Sweden, 24 ; Denmark, 7 ; and Belgium, 60. The *Grand Orient* directs 172 Lodges, and the *Supreme Conseil*, 50.

Portugal, Piedmont, and Sicily have each one Grand Lodge. Garibaldi is Grand Master of the Grand Lodge of the latter island. In the United States there are thirtyeight Grand Lodges. The Grand Lodge of Canada, has one hundred and thirtynine dependencies. Brazil has one Grand and sixtyfive inferior Lodges. Venezuela, Uruguay, Peru, Bolivia and Hayti, have each one Grand Lodge. By means of these all the inferior Lodges are kept in communication with one another. There are several journals in Europe devoted entirely to the interests of the Craft, as the *Bauhutte* (the rafter), the *Freimaurer Zeitung*, and the *Freimaurerische Vierteljahrsschiff*.

## MASONIC BURIALS.

THE Grand Lodge of Rhode Island recently issued the following edict on the subject of Masonic funerals:—

“That our attention has been called to the subject of burial of Masons in this jurisdiction, under the direction of bodies of the higher degrees, and that in such cases it has not been customary to open a Lodge of Master Masons, or to perform any portion of the funeral service thereof, thereby preventing such a record of the Brother's death and burial as is essential to a perfect record in the books of the Lodge.

“We do therefore direct and require, that on the burial of a Mason, by any body of R. Arch Masons or Knights Templars in this jurisdiction, it shall be the duty of the Master or other proper officer of the Lodge of which the deceased was a member, or within whose jurisdiction the funeral is held, to open a Lodge of Master Masons, and perform within the same that portion of the Master Mason's burial service appointed for the Lodge room.”

On this the committee on foreign correspondence of the Grand Lodge of New York, remark as follows:—

This is a move in the right direction, though we trust that the very recent innovation of having funerals under the auspices of a Chapter or Commandery will be speedily done away with by the right feeling of every Masonic community. What is a funeral by a Commandery but an exclusive claim to the obsequies of a Brother Mason, throwing out all participation, except as spectators, on the part of his Brother Master Masons. It is like a declaration that, on entering the Commandery, this Brother had withdrawn himself from the sympathies of the Lodge, and that honor could be paid him only by his Masonic equals—the self-styled superiors of the Master Mason. The Grand Lodge, as a body, can acknowledge no such higher degrees, and we could wish that its influence would be actively exerted every where to discountenance innovations upon the burial of a Brother by his Brethren—the most impressive of all Masonic ceremonies—where the doctrine of all Brethren is most solemnly announced, and where we should presume that the claim of higher rank was most distinctly rebuked.

## MASONRY IN MISSOURI.

*Officers of the Grand Lodge of Missouri for 1863.*—M. W. J. H. Turner, G. Master; R. W. W. N. Loker, D. G. M.; D. C. Vincel, S. G. W.; A. S. McGregor, J. G. W.; J. D. Daggett, G. Treas.; A. O'Sullivan, G. Sec.

*Officers of the Grand Chapter of Missouri, 1863.* M. E. James N. Burns, G. H. Priest; E. Wm. N. Loker, D. G. H. P.; W. A. Cunningham, G. King; James A. H. Lampton, G. Scribe; John D. Daggett, G. Treas.; A. O'Sullivan, G. Sec.; T. E. Garrett, C. H.; R. E. Anderson, R. A. C.; Rev. Comp. Rush, G. Chap.; A. Stille, G. T.

*Officers of the Grand Encampment of Missouri, 1863.* Sir George W. Belt, G. Commander; B. M. Bunyan, D. G. Com.; Wm. N. Loker, G. Gen.; W. A. Cunningham, G. C. Gen.; T. E. Garrett, G. Prelate; T. F. Aglar, G. S. W.; E. O. Sayle, G. J. W.; John D. Daggett, G. Treas.; A. O'Sullivan, G. Rec.; John E. Byland, jr., G. S. B.; Edward Dutton, G. St. B.; D. N. Burgoyne, G. Warden; A. Stille, G. Sentinel.

## WASHINGTON'S LODGE.

[The following has a peculiar interest at the present time, and naturally suggests the inquiry, what is the present condition of the interesting Lodge room referred to?]

"THE apartments occupied by Fredericksburg Lodge, No. 4, which was organised under a dispensation from Massachusetts before receiving its charter from the G. L. of Scotland, contain many precious souvenirs, for it was within its mystic portals that George Washington first beheld

"That hieroglyphic bright  
Which none but craftsmen ever saw."

The young surveyor was first commissioned at Williamsburg (then the capital) by Governor Dinwiddie, to go through the forest, and expostulate with the French Commander, who was taking possession of the Ohio river, and before leaving he knocked at the door of the Masonic Institution, that he might claim fraternity with, and obtain a kind reception from, savage and Christian foes. Although not one-and-twenty, the Fredericksburg Lodge wisely decided that he was of that "*mature and discreet age*" which the "*ancient constitutions and landmarks*" require a candidate to have attained, and he was initiated as an "*Entered Apprentice*" on the fourth day of November, 1752. On his return from his perilous mission (and nine days after he became of age) he passed the degree of Fellow Craft; and on the fourth day of August, 1753, he was raised to the degree of a Master Mason. It was my privilege to examine the original records of these ceremonials, with the Treasurer's entries of the fees paid. The officers of the Lodge at that time were R. W. Daniel Campbell, Master; John Neilson, Senior Warden; and Dr. Robert Halkeson, Junior Warden. From that time until the members of Alexandria Lodge, No 22, bore his lifeless remains to the tomb, Washington was a devoted member of the Masonic fraternity. On all proper occasions he was found with the Craft, clothed in the regalia of his Order; nor did any opportunity present itself, during all the varied and exciting scenes through which he passed, when he did not manifest by his words and his work, by his confidence and his respect, his Brotherly regard for the fraternity.

Among other curious matters at the Fredericksburg Lodge are a large number of funeral hatchments hanging on the walls, and bearing inscriptions in honor of deceased Brethren. On one of these, surrounded by Masonic emblems, is inscribed:—

"In memory of  
Brother GEORGE WASHINGTON,  
Born in the county of Westmoreland,  
State of Virginia, Feb. 11, O. S.  
A. L. 5732. Died at Mount  
Vernon, Dec. 14, N. S., A. L., 5799, A. D. 1799.

"A LIFE now Glorious to his COUNTRY Led!  
Belov'd while Living as Rever'd now Dead.  
May his EXAMPLE Virtuous deeds Inspire,  
Let future Ages HEAR IT and admire!"

"Fredericksburg Lodge owns a burial ground, where the acacia blooms over the graves of the deceased Brethren and their families. Among these tombs I noticed that of the forest child of the Republic, Colonel Mercer, who was adopted and educated by Congress, after his father was butchered at Princeton fight. General Mercer was a physician and apothecary at Fredericksburg before he entered the con-

tinental service ; and an estimate of his patriotism may be formed from the following remark, which he made before several comrades in the tent of General St. Clair, a few hours before he was slain. Some dissatisfaction having been expressed as to promotions, he said, "they were not engaged in a war of ambition, or that he should not have been there ; and that every man should be content to serve in that station in which he could be most useful ; that for his part he had but one object in view, and that was the success of his cause, and that God could witness how cheerfully he could lay down his life to secure it." Little, adds Genenal Wilkinson, in his record of the conversation—little did he or any of the company think that a few fleeting hours would seal the compact !

" Another monument in this Masonic cemetery is over the remains of Lewis Littlepage, who was born in Hanover county, and died in Fredericksburg in July, 1802, in the fortieth year of his age. He lost his father when young, and was adopted by Mr. Jay, who took him to Madrid. Volunteering while there in the expedition against Minorca, under the Duke de Crillon, he became acquainted with the Count of Nassau, with whom he served at the siege of Gibraltar, and afterwards went to Constantinople and Warsaw. He was subsequently, says his tomb stone, "honored for many years with the esteem and confidence of the unfortunate Stanislaus Augustus, King of Poland ; he held, under that monarch, until he lost his throne, the most distinguished offices, among which was that of Ambassador to Russia. He was by him created Knight of the Order of St. Stanislaus, Chamberlain and confidential secretary in his cabinet, and acted as his special envoy in the most important negotiations ; of talents, military as well as civil, he served with credit as an officer of high rank in different armies. In private life he was charitable, generous, and just, and in various public offices which he filled, he acted with magnanimity, fidelity, and honor.' "

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#### MASONRY SOUTH AND NORTH.

We have been kindly favored with an early copy of the very able and interesting report of the committee an foreign correspondence (of which R. W. Bro. Ellicott Evans is Chairman,) presented to the Grand Lodge of New York at its recent session. Speaking of the Order in the South and regretting the absence of the usual communications from the Grand Lodges there, the report says—

Still, the little we hear shows that the Masonic virtues are inculcated there as here—that the bitterness of strife, and the heated sentiments of political animosity, have no power to rouse the hatred of Brother against Brother, even in the ranks of the rebellion, any more than they have with us. Amid the declarations that their cause is just—that they are fighting against oppression and tyranny, and that their ends must be attained only by an entire political separation from what they confess to have been a once glorious Union, we find that they call upon Brethren to remember a Brother even though he be armed against their lives—to forget that a foe, when the conflict is ended, has ever been a foe, and to exercise those pre-eminently Masonic virtues of charity and mercy, wherever the wail of affliction calls for aid.

Truly our Institution is blessed of God in retaining so much of his own influence of love amid the fierce and cruel sentiments of animosity engendered in those whose homes have been the scene of destruction, and who feel that they have bitter

wrongs—such as we happily have never yet been called to realize—in the relentless ruin with which those homes have been made desolate. We may not say that Masonry has stretched forth its hands to stay the progress of the contest—nor was it, or is it, possible for it to do so. Its mission is not to the leaders of nations arrayed in arms. It has no power to call upon raging armies to lay down the sword. But it has influences which re-assure the family of the wounded who feared that a son or Brother had fallen into the hands of relentless savages. It has the power to stay the arm uplifted to quench the last spark of life in a fallen foe. It can give vital force to the precepts of our religion to succor even an enemy in distress, where those precepts would have been a cold unheeded injunction without its animating voice, and, in its mitigation of the animosity which belongs to a fratricidal war, if it can not wholly end it, it is entitled to some share of the blessing pronounced upon the peace-makers, that they shall be called the children of God.

Many examples have come to our ears during the past year, where the word of a Brother has stayed the uplifted sword and quenched the torch which was about to kindle the home still sheltering his wife and children. Such examples are familiar to all of you who have conversed with Brethren from the different seats of war, and they are too numerous to do more than allude to now. Some such examples we have quoted from the reports of proceedings which it is our business to review, but most of them must be left for the narratives which, for many a year after this contest shall have been closed, will cheer the hearts of Brethren when they reflect upon the divine mission of their Institution, having power to change the wrath of insurated men into sentiments which bore fruit in acts of strong and pure Christian love.

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#### GRAND LODGE OF PENNSYLVANIA.

THIS old and conservative Grand Lodge held its annual communication at Philadelphia, on the 27th Dec. last, and an abstract of the proceedings had on that occasion, together with those of a quarterly and of an extra communication, previously held, has been published in pamphlet form; for a copy of which we are indebted to the Grand Secretary.

At the quarterly communication, Dec. 1st, the officers for the ensuing year were elected:—R. W. Bro. David C. Skerrett, Grand Master; R. W. Bro. Peter Williamson, G. Treas., and R. W. Bro. Wm. H. Adams, G. Sec. No other business.

On the 15th of the same month, an "extra quarterly communication" was held, the particular business of which seems to have been to receive the reports of the different financial and trust committees of the Grand Lodge. From the report of the committee of finance we learn that the receipts for dues from Lodges the past year amount to \$20,799 56; for Dispensations, \$1,227 97; from rents, \$8,291 76; from other sources, \$941 39. Total receipts for the year, \$31,260 68. The Grand Lodge is fast reducing its pecuniary liabilities; the present amount of its indebtedness being \$56,400. To meet this, it has its splendid property on Chestnut street; the Girard Bequest, (now amounting to \$42,500,) and the Grand Charity Fund of \$39,054 14. The amount dispensed in charity the past year is \$3,500. The Trustees of the Girard Fund close their report for the past year as follows:—

It will be observed on comparing this with the last annual report, that there has been a considerable increase of the number of applicants hailing under foreign jurisdiction. This circumstance may be attributed to the fact, that many of the sick and wounded soldiers in the Hospitals of this City are Masons, some of whom, when they are discharged, are in want of means to defray their expenses home: several have applied to the Stewards for aid, and all found worthy, have been assisted.

During the year, several of the recipients hailing under this jurisdiction have died. It is, however, a consolatory reflection, that they were not permitted to suffer from want, as the last moments of departing life were soothed by the hands of fraternal benevolence.

At the annual communication, on the 27th, the committee on correspondence, through the chairman, R. W. Bro. Richard Vaux, submitted their yearly report, which is a well written and able paper. We append a few brief extracts:—

#### INITIATION OF SOJOURNERS.

We are pleased to find that the propriety of one Lodge conferring the rights and privileges of the Order on persons residing within the bounds of another Lodge, without notice to that local authority, is attracting Masonic notice. We are fully aware that no landmark forbids such action. We know that any rule of action in the premises can only be established by the force of comity and sound judgment. The evils that sometimes arise from these proceedings are most injurious, yet it is not proposed to legislate for their redress. Sound policy, the best interests of the Order, fraternal relations, and the ordinary respect and comity which should govern subordinate Lodges, alike dictate care and caution, when it is believed a candidate can have his wish gratified by applying to a Lodge nearest to his residence, and where he is best known to the members. We hope this subject will not be overlooked by the Grand Lodge authorities. If it is, at a proper time, made the cause for Masonic admonition by Right Worshipful Grand Masters, the evil will gradually disappear.

#### LANDMARKS.

At every cost, and great sacrifices, each Mason should stand by the landmarks, and live up to the teachings and traditions he has learned. He should be inspired with that moral courage which is willing to dare and to do the whole duty which they all demand. He should never forget, that his is neither the right nor the power to alter the faith as he received it, and which he is solemnly required to hand down to the youngest workman in the Temple.

#### PROSLEYTISM.

Seek not to attract, by either dramatic effect, theatrical display, or over-excited curiosity, those who mistake forms for substance. There are many who are satisfied with a little learning. Masonry is not complete in types or figures. Its first lesson may be by symbols. If the student of its mysteries is imbued with an earnest desire to acquire a mastery over the last and best of its teachings, he will find, as he advances to their study, that he is met by the sternest principles which revealed truth has ever proclaimed from Horeb, or Sinai, or Calvary. Masonry requires no extrinsic effort for propagandism or proselytism.

## THE TEACHINGS OF MASONRY.

Freemasonry is neither an amusement, recreation, nor a pastime. It is a serious, solemn institution, for man's instruction, benefit, happiness and improvement. It is intended to elevate him, to teach him high virtues, and oversee their exemplification in his conduct. It is proposed to purify his moral life, invigorate its noblest impulses, sustain his efforts for securing the truest and best motives for individual action. It is believed its teachings and its practices are regenerating in their influence upon the moral inertia, which the outside world induces by its devotion to self-interest and individual and communal aggrandisement. It soothes the bitterness of prejudice. It gives the sting of remorse to passion. It ameliorates the miseries of man. It subordinates self to Brotherhood. It ordains heroism and self-sacrifice in aid of sufferings, and needs, and perils. It practices and teaches charity, in its broadest adaptation as a virtue, and in its narrowest application to necessities. It holds out hope to the desponding as a light, to retrace their wandering steps, mistaken in the gloom of their adversity. It points to that living Faith, which it bids the Brethren live by, as a guide and a support. That faith which it assures them, from the last uttered joy of the departed Brother, will enable its possessor to reach that temple where the Great Architect accepts the soul justified and made perfect by its efficacy.

## MASONIC EQUALITY.

THE equality of all Masons is one of the landmarks of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect which rightly belongs to his exalted position. But the doctrine of Masonic equality implies that as children of one great Father we meet in the Lodge upon the level—that on the level we are all travelling to one predestined goal—that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the Brethren have retired from their peaceful retreat, to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him.

## HARMONY.

HARMONY is the chief support of every well-regulated institution. Without it the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life. And thus it proves its celestial origin by the heavenly influence it exerts on earth.

Sallust represents the good King Micipsa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin." Let every Mason, anxious for the prosperity of his Order, feel the truth of the maxim, and remember that *for* harmony should his Lodge be opened, *in* harmony should it work, and *with* harmony be closed.

## MASONRY ON THE FIELD.

At the battle of Fredericksburg, Captain T. B. Swearengen, General Mead's Adjudant General, was wounded through the lungs, badly bruised, and was found *senseless on the field* by a North Carolina Confederate officer, who, believing him to be a Mason by a jewel on his person, had him carried to a house used as headquarters, called a surgeon to dress his wound, which was thought fatal; yet by the kind care and watching of the craft he was soon able to proceed to Richmond. His blankets were returned by half-naked, blanketless soldiers, and nothing taken from him.

## MASONIC PATRIOTISM.

Capt. Marchand, of Philadelphia, wounded at Fredericksburg, before dying, said to an attendant: "I do not want to go home to die." The attendant responded. "I should wish to be with my friends. Don't you, Captain?" The response was: "Yes; but if paroled and sent home, when death is morally certain, the enemy will get a well man in my place, and my government and country will lose one in any event. So I will stay here." Captain Swearengen, at his own expense, spent twentyfive dollars for head-board, &c., for his brave Masonic Brother. In the Libby burial ground, at Richmond, set apart for the burial of deceased federal soldiers, the stranger will read the touching memorial of this brave Mason.

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**Obituary.****BROTHER HORACE CHENERY.**

At a regular communication of Morning Star Lodge of Ancient Free and Accepted Masons, held in Masonic Hall, Worcester, Mass., on Tuesday evening, June 2d, 1863, the following Resolutions were unanimously adopted:—

Whereas, God in his immutable providence has removed from our midst an aged friend and Brother, HORACE CHENERY, one of our respected and honored members, it is therefore

*Resolved*, That we deeply mourn the loss of our ever true and faithful Brother, and that while we miss his familiar presence in this consecrated place, where he has so often knelt and prayed to God for His guidance and love to attend us, we cannot but believe that one who led such a devoted and christian life as did our departed friend, would be "willing rather to be absent from the body, and to be present with the Lord."

*Resolved*, That in the life and character of our absent Brother, we have an example worthy of imitation; and his fidelity to the interests of this our ancient and beloved institution, should incite in us a zealous care for its sacred principles, and create in us a determination to lead such honest and faithful lives, that when we are laid away in the dark and silent tomb, it may be said of each and every one of us, "He lived respected and died regretted."

*Resolved*, That to the members of his bereaved family, in this their hour of sorrow, we tender the assurance of our sincere and heartfelt sympathy, and we earnestly pray they may have the happy consolation of believing, God is just, and that He has said, "The righteous shall shine forth as the sun in the kingdom of their Father."

*Resolved*, That in respect to the memory of our deceased Brother, the jewels of this Lodge shall be draped in mourning for the space of ninety days from this communication.

A true copy of the Record—Attest,

C. JILLSON, Sec.

## MASONIC CHIT CHAT.

☞ We regret to learn of the death of Dr. D. J. Ayres, of Lexington, Ky., an esteemed friend and Brother. He was a gentleman of the Kentucky school—a skillful physician, a warm friend and a zealous Mason. He was at one time the Commander of the Lexington Encampment, and had also been at the head of the Grand Encampment of the State. We think he had also been Master of one of the Lodges at Lexington. Of him it may be said with as much truth as of any other man—"None knew him but to love him."

☞ We are gratified to learn from Illinois, that the Grand Secretary, R. W. Brother Reynolds, has been sustained by his Brethren in his opposition to the conspiracy of the "Conservators," as they call themselves, to get possession of the Grand Lodge of the State. We have not received any particulars. It is to be hoped that this may put an end to the career of the great Masonic charlatan of the age, who ought long since to have been expelled from the Institution. See page 341.

☞ We have to acknowledge the receipt of a copy of the Proceedings of the Grand Council of Indiana, but find nothing in them of particular interest.

THE NATIONAL FREEMASON, is the name of a new candidate for Masonic favor in the periodical line. It is published monthly at Washington, D. C., and is a well printed and interesting paper.

GODEY'S LADY'S Book, for September is a superior number, both in its literary contents and embellishments. As an amusing and instructive periodical for ladies, it is unsurpassed, and we cordially and confidently recommend it as eminently worthy of their patronage and support.

NEW YORK SATURDAY COURIER. Any of our readers wishing an ably conducted and interesting weekly literary, news and Masonic paper, cannot have their wishes more satisfactorily gratified than by ordering this excellent journal from New York. Its Masonic department is worth the entire annual subscription.

THE TROWEL, published monthly by R. W. Bro. H. G. Reynolds, at Springfield, Illinois, is on its second volume, and we trust is receiving that patronage and support among the Brethren at the West, to which its excellence as a Masonic journal entitles it.

☞ We acknowledge the receipt of a copy of the Proceedings of the Grand Lodge of Vermont, but it came to hand too late for examination this month.

"MASONRY is, in one sense, an exclusive system—it puts its membership under mutual and reciprocal obligations of the most imperative character. Yet they are bound to little beyond what all men owe to each other. Its advantage is that it fixes its moral principles in the hearts and memories of all true Masons, by that practical observance which it commands. The habit, thus fixed, speedily manifests itself everywhere, not only among Masons, but wherever the sphere of its influence extends, so that it is no longer exclusive, but generally pervading."

CANDIDATE. In ancient Rome, he who sought office from the people wore a white shining robe of a peculiar construction, flowing open in front, so as to exhibit the wounds he had received in his breast. From the color of his robe, or *lota candida*, he was called *candidatus*, whence our English word *candidate*. The derivation will serve to remind our Brethren of the purity of conduct and character which should distinguish all those who are candidates for admission into our Order.

"The history of the Past is the APOSTLE of the Present, and it teaches us a suggestive lesson—that Masonry never yet descended from her high position, to participate in the struggles of policy or of warfare, that the error was not fatal to her prosperity and usefulness, and not unfrequently to her local existence. Let us be warned by the past."

☞ A Lodge cannot take advantage of the absence of a member to make a Mason of one who had been previously rejected, against the well known wishes and feelings of the absent member.

# THE POCKET TRESTLE-BOARD,

AND

## DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the WORK, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Law of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty cents* a single copy, or six dollars (\$6.00) a dozen;—for those bound in cambric,  *fifty-cents* a single copy, or five dollars and fifty cents (\$5.50) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*

*Freemasons' Hall, Boston.*

### RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturer of the*  
I P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a *correct, useful, and valuable Manual.*

WINSLOW LEWIS, *P. G. M.*  
JOHN T. HEARD, *P. G. M.*  
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL.

[Turn over.

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Wm. D. Coolidge, G. Master  
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "endorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bain, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws, and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound, and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.



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## LETTERS.

*List of Letters from Aug. 27 to Sept. 28.*

REMITTANCES—J Shepley, Providence, R I, 2—F S Benson, Washington—E C Jenner, Ypsilanti, Mich—J A Harris, Concord, N H—A H Quint, Rappahannock, Va.

BUSINESS—W H Carpenter, Providence, R J—H G Reynolds, Springfield, Ill—G Pope, Kaskaskia, Ill—W Holson, Saco, Me—Francis King, Indianapolis, Ind., (correct)—P M, Waterville, Me—Asa Walker, Worcester, Mass—C H Laggan, Nantucket, Mass—J Shepley, Hartford—G W Steinbner, N York—S Griffeth, Louisville, Ky—J F Thompson, Lexington, Ky—J Follon, Lahaina, S J—E C Jenner, Ypsilanti, Mich—R S Pope, Hyannis, Mass—L M Hunt, Hartford, Conn—L J Powers, Springfield.

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Nov. 1, 1862.

THE  
F R E E M A S O N S'·  
M O N T H L Y M A G A Z I N E.

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VOL. XXII.

OCTOBER 1, 1863.

No. 12.

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THE PRINCIPLE OF ASSOCIATION AS  
DEVELOPED IN MASONRY.

"From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it of their fellow-mortals; no one who has the power of granting can refuse it without guilt."--SCOTT.

IN the very Birthday of our World it was declared by its Almighty Creator, that " it was not good for man to be alone ;" and the whole history of that world since has been one continued confirmation of the principle thus divinely and solemnly enunciated. *Society* or *association* has been proved to be essentially necessary alike to the development and progress of Humanity at large, and to that of the individual man. Without it, where would have been the great national politics of ancient and modern times ? The splendors, pomp and power of ancient Assyria, Egypt, Persia, India ? The philosophy, refinement and cultivation of Athens ? The world-subduing might of Rome ? Or where to-day would be the commerce, civilization, enlightenment of the leading nations of Europe and America ?

The same principle that taught man his need of, and dependency upon, his fellow-man, extended and developed itself, gradually and irresistibly, from the family to the clan or tribe, and thence to the broader basis of a nation, and thus was originated the science of Political Economy. And it is no less profitable than interesting to trace the rise and progress of that science in various countries, and to observe how closely it accords with the development of the heart of the individual man in its causes and con-

sequences: and how the happiness, power and permanent success attained, have been in exact proportion to the fidelity with which the path of justice, truth, and right has been pursued. The history of Nations is full of the most solemn and striking illustrations of this great truth. God gave even to the Heathen nations of antiquity, as the Apostle tells us, a light of conscience for their guidance, and, so long as they followed that light, they were powerful and prosperous: but, when they turned away from its guiding rays, or suffered them to be darkened or excluded from their view by the corrupt and loathsome vapors of sensuality and selfishness, so that "they were given over to all uncleanness," the day of their splendor rapidly drew to a close, and a handwriting on the walls of their national glory, no less awful or plain to be read than the "Mene, Mene, Tekel Upharsin" in the palace of Belchazzar, announced to *them* also that "they had been weighed and found wanting, and that the glory had departed from them."

Directing our glance downwards from these olden times to the great nations of modern, Christian Europe, we not only see the same principle of association accomplishing the most wonderful results in politics, commerce, manufactures, and all the arts of civilization, but we also read there the same lesson that was afforded us by the fluctuating fortunes of the nations of antiquity. Those countries that have remained most true to the great principles of Truth and Justice, as revealed now under the clearer light of Christianity, have been the steadiest in their progress, and the most firm and enduring in their prosperity; while others, that have yielded themselves voluntary slaves to superstition and ignorance, with the vices that ever follow in their train, have fallen from their once high position to one of degradation and debasement. It might be difficult to find any country, even in this age of Christianity and civilization, whose government and people have been at all times strictly obedient to the dictates of conscience and the guiding rule of Justice; but it is no less true that those which have been most prompt to acknowledge the authority of God over all his universe, and openly to confess Christianity as their faith, and the Bible as the basis and standard of that faith, stand at this moment at the head of all the nations of the World. A careful and impartial examination into the history of individual lives will, in the vast majority of instances, exhibit a like connection of cause and effect. Although it be true that we often see men successful, flourishing, and apparently happy, whom we know to be devoid of all upright and honorable principle; and the sight causes for a time, a revulsion of feeling against the belief in an equitable, moral government of the Universe; it will, we believe, eventually be found that such a conclusion was a hasty and unjust one: that, in the

long run virtue and integrity are the surest foundation of all lasting success even in this life—that “honesty is the best policy,” and that in the words of Holy Writ—“Godliness is great gain, having the promise of the life that now is, and also of that which is to come.”

From these facts, then, whether as observed in the lives of nations, or of men, we learn that something more than association is wanted to promote man’s welfare and happiness, collectively or individually. It must be an association of good, and *for* good:—association based upon the solid principles of virtue, benevolence and truth. The union or association of the unprincipled and bad is likely to result only in the development of evil passions, and the accomplishment of dishonest and nefarious designs, on a more extensive scale than would be possible for individual criminals to attain: but yet, even in this case, so far as the *heart* of man is concerned, it is questionable whether a solitary life would not give birth to darker and more deadly sins of thought and feeling, than even the society of other sinners like himself. Amongst the worst criminals that are brought before our courts of Justice, there are generally to be found some traces of kindly human feeling in the hearts of the individuals, when properly sought for and appealed to, and also in the communities of crime of which they are members. But the life of a recluse, separated, whether by his own will, or by circumstances, from all communion with his fellow-men, not only affords no outlet for human sympathy, no garden for the growth of those sweet flowers of feeling, that tend so greatly to render life fair and fragrant; but must inevitably contract and harden the heart. And especially, if the being thus given up to solitude be one who has previously experienced the trials, and yielded to the evil passions, of humanity, this life of loneliness is calculated to do away with the sole remaining hope of redemption and reform. His thoughts and feelings all become concentrated in and upon himself. His glance is ever directed inwards, there to behold only misery and sin; and if, as is most frequently the case, reason is not overthrown, he soon comes to realize the place of torture in his own lacerated breast:—

“The mind, that broods o’er guilty woes,  
Is like the scorpion girt by fire,  
In circle narrowing as it glows,  
The flames around their captive close,  
Till, inly searched by thousand throes,  
And maddening in her ire,  
One sad and sole relief she knows,  
The sting she nourished for her foes,  
Whose venom never yet was vain,  
Gives but one pang, and cures all pain,  
And darts into her desperate brain;

So do the dark in soul expire,  
 Or live, like scorpion, girt by fire :  
 So writhes the mind remorse hath riven,  
 Unfit for earth, undoomed for Heaven—  
 Darkness above, despair beneath,  
 Around it flame, within it death !”

These lines convey a true and graphic picture of guilt condemned to solitude, and hence we hold, that the punishment of solitary confinement for any length of time, is one that should only be inflicted in very extreme cases and with great caution. Within certain limits, the protection of society at large *may* perhaps demand it, but if our criminal Jurisprudence is also to have regard to the reformation of the offender, we deem it to be worse than useless ; for, in a solitary life of any considerable duration, if reason be not overthrown, whatever of kindly, human feeling yet remained in the guilty one's heart, will, we repeat, assuredly be entirely destroyed, or petrified into sullen selfishness ; and if protection be afforded to society and a warning held up to crime, it will be at the cost of an immortal intellect and an immortal soul.

It is the custom of one great body of the preachers of Christianity to dwell constantly and urgently, Sunday after Sunday, sermon after sermon, upon the utter, entire corruption and evil of the heart of man. Were one to accept the doctrine of many of these “evangelical” divines, he must conclude that not one solitary spark of that Divine flame which was at the first kindled in that heart by the breath of Divinity, any longer survives there. Now, while we do not think of calling in question any part of the Scriptural doctrine of man's Fall, we nevertheless do, *toto celo*, dissent from this extreme theory of his entire, unalloyed depravity and corruption. It has, we think, been satisfactorily proved in many ways, that there are comparatively very few human beings so entirely hardened in evil, as not to be accessible to the gentle tones of kindness, and it has often struck us that if such preachers, as those we have referred to, could only be brought to believe this, and to rely more upon the exercise of that Love and Charity, of which their Divine Master was, while on earth, the great living embodiment and exemplar, and less upon the terrors of the Sinaitic Dispensation, they would do infinitely more good to the Church of Christ and to the sinning, suffering world around them.

Christianity embraces, as one of its most essential elements, the law of “association,” founded upon just, generous, and virtuous principles, and hence, if *pure, unadulterated* Christianity were ever established throughout the world, there might be little need for any other organization or machinery for cultivating humanity between man and man ; for controlling the evil and selfish part of his nature, and for expanding and devel-

oping the generous, the pure and the noble part. But looking at the Christian Churches in our own and other lands—while we acknowledge with gratitude the good effected by them—still, from whatever cause it arises, we cannot fail to see that there is much, very much, in the direction thus designated, desired, which the great majority of them fail to reach or to remedy. It would be difficult, and might appear invidious, to attempt to analyze these causes: but this we may and will say—and that without the least thought of disrespect toward Religion or its Ministers—that one great cause is a failure in the full carrying-out of this very principle of “association”—a want of sympathy and Brotherly Love among the members of the several churches individually, and of the whole church collectively. It would be unjust and wicked to ignore the great amount of benevolent and charitable exertion put forth by the Churches of all denominations of Christianity; but yet, we repeat, it would be very difficult indeed to find one, whose members are all united to each other in the close bonds of a gentle and generous brotherhood of love; while, on the other hand, there would be no difficulty at all in discovering many, whose members, for the most part worthy and perhaps pious people, are yet kept apart from each other by social barriers, or a mutual reserve or distrust—or, more especially, in which those who feel themselves to be of the number of “the elect,” either frown sternly, or, at the least, look coldly, on their erring brothers and sisters. And yet the very opposite spirit to this must prevail, before Christianity can accomplish its high and holy work. The Great Master did not frown or look coldly upon the most debased of sinners, but lovingly, tenderly sought to win them back to holiness and virtue. Not one of us can ever lay just claim to the character of being *His* follower, till, whether in the Church, or out of it, we shall have put away from us, as an unholy thing, this spirit of self-righteousness, sternness and suspicion, and be ready to say and feel, and *act*—

    Away, away, Suspicion!  
    And hail, thou generous heat!  
    With tears of just contrition  
        Let me wash my brother's feet!  
    For I have sinned, how often!  
        While Charity stood by  
    This stony heart to soften,  
        And to melt this frozen eye!  
  
    Yes! I have erred like others,  
        By coldness and constraint,  
    Forgetting we are brothers,  
        The sinner and the saint,—  
    All children of one Father,  
        All guilty and all weak,

And bound by these the rather  
Every wanderer to seek !

Far be it from us to attempt to place Masonry in any position of rivalry, or antagonism, towards Christianity ! On the contrary, we have often been at some pains to show how the former was a powerful auxiliary to the latter, and how they both derived many of their best elements and principles from a common source. But, as a human instrumentality for effectively supplying those necessities, which the great law of "*association*" has entailed upon man's nature, we claim boldly, that Masonry stands unrivalled, and we rest the claim, not on any mere theoretic arguments, but upon the proof of practical results. Masonry, beyond every other human Institution, promotes and encourages this desire of association—companionship—brotherhood, upon the best and purest principles : and of these principles, brotherly love itself—"good will to man"—is the most fundamental and essential one, or rather the very keystone of the Grand Masonic Arch. It was well said by Aristotle,—"He who is unable to mingle in society, or who requires nothing, by reason of sufficing for himself, is no part of the State—so that he is either a wild beast or a divinity." And Lord Bacon thus pursues the same idea,—"It is most true that a natural and secret hatred and aversion towards society in any man, hath somewhat of the savage beast ; but it is most untrue, that it should have any character at all of the divine nature, except it proceed, not out of a pleasure in solitude, but out of a love and desire to sequester a man's self for a higher conversation : such as is found to have been falsely and feignedly in some of the Heathen, as Epimenides, the Candian ; Numa, the Roman ; Empedocles, the Sicilian ; and Apollonius of Tyana :—and really in divers of the ancient hermits and holy fathers of the Church. But little do men perceive what solitude is, and how far it extendeth ; for a crowd is not company, and faces are but a gallery of pictures ; and talk but a tinkling cymbal, *where there is no love*. The Latin adage meeteth with it a little—"Magna civitas, magna solitudo," because in a great town friends are scattered so that there is not that fellowship for the most part, which is in less neighborhoods : but we may go further, and affirm most truly, that it is a mere and miserable solitude to want true friends, without which the world is but a wilderness ; and even in this sense also of solitude, whosoever in the frame of his nature and affections is unfit for friendship, he taketh it from the beast and not from humanity."

Now, Masonry is a world-wide combination for promoting Friendship and Brotherly Love, on the only sure and solid foundation—that of virtue, truth, honor, and kindness : and, consequently, all the arguments which maintain the value and necessity of friendship, on the individual and minor scale, apply with increased force to its cultivation on this grander and

more extended sphere. And what a dark desert of solitary, selfish wretchedness, would this world of ours be, were the cheering light of friendship removed from it! Well and truly does Cicero, in his delightful Treatise "De amicitia," observe—"How can life be worth living for, as Ennius remarks, to one who does not repose on the reciprocated kindness of a friend? What more delightful than to have one to whom you can talk of every thing as with yourself! What so great enjoyment would there be in prosperity, if you had not one who would rejoice in it equally with yourself? And, as to adversity, it would be difficult to support it, without one to support a more grievous portion of it than yourself. In short, other matters, which are objects of pursuit, are severally adapted to particular purposes,—riches for you to spend—power that you may be courted—honors that you may be praised—pleasures that you may rejoice—health that you may be exempted from pain and discharge the functions of the body :—friendship comprises the greatest variety of objects ; in whatever direction you turn it is at hand—from no position is it excluded ;—it is never unreasonable, never irksome, so that we do not use fire or water, as they say, more than friendship." And somewhere else he sums up all in these glowing words—"They seem to take away, the Sun from the Universe, who exclude friendship from life, for we receive no gift from the immortal gods more valuable, or more gratifying than this!" Cicero dwells with much eloquence and emphasis in that same treatise on the friendship that existed, and produced such lovely results, in life and death, between several illustrious Romans, as between Lælius and Scipio, as also Lucius Paulus, Marcus Cato, Publius Nasica, and many others : and we are all familiar with the romantic old classic stories of the friendship of Pylades and Orestes, Damon and Pythias, Achilles and Patroclus, Nisus and Eurgalus ; yet, without seeking to detract one iota from the beauty and effect of these old-world tales of friendship, all which indeed go to prove the universality and prevailing truth, in all ages and countries, of the principles maintained by us, we venture to say, that we could adduce, from the annals of our Order, hundreds of instances of even more remarkable results produced by the Brotherly love of MASONRY : more remarkable, because occurring in many cases between those who though united as friends by ties of Masonic Brotherhood, were yet arrayed in arms against each other as national enemies. Two incidents that transpired in the course of our revolutionary war, are familiar and striking illustrations of this. The saving of the life of Major Small, an English officer, by General Putnam, and the attempt—though alas! a vain one,—to save that of Warren by the same Major Small. The former is thus related in Sparks' American Biography : "After the fire from

the American works had taken effect, Major Small, like his commander, remained almost alone upon the field. His companions in arms had all been swept away, and, standing thus apart, he became immediately, from the brilliancy of his dress, a conspicuous mark for the Americans within the redoubt. They had already pointed their unerring rifles at his heart, and the delay of another minute would probably have stopped its pulses forever. At this moment, General Putnam recognized his friend, and perceiving the imminent danger in which he was placed, sprang upon the parapet, and threw himself before the levelled rifles. 'Spare that officer, my gallant comrades,' said the noble-minded veteran—'We are friends, we are *Brothers* ; do you not remember how we rushed into each other's arms at the exchange of prisoners ?' This appeal, urged in the well known voice of a favorite chief, was successful, and Small retired unmolested from the field." In the case of the brave and noble-hearted Warren, Major Small's attempt to give a similar proof of brotherly love was frustrated by failing to strike up all the rifles levelled at his friend. One that he was too late to reach discharged the fatal bullet, that ended the Patriot-Mason's glorious career. But we need not go back even so far as the days of Warren and the other heroes of our war of Independence, for practical illustration and proof of the effective inculcation of the Divine Law of Brotherly Love, by Masonry. Many incidents of a similar character, that have occurred quite recently in the course of this unhappy Civil War, have been referred to by us in previous numbers ; and instances are daily coming to our knowledge, of assistance, protection, and relief, being afforded by Mason-Soldiers of the one army to those of the other, on the bloody battle-field, in the gloomy prison, in the chamber of suffering and often after death. In not a few cases has it happened that the relatives of a Northern soldier, wounded and captured, have learned that his last hours were cheered and comforted by the tender care of a Southern Brother, while the same Brotherly-love has rescued from the grasp of death, and sent back in restored health and safety to his home, many another son of the North, whom the dear ones there had already begun to mourn as lost. When we witness such practical proofs as these of the charity and love that result from Masonic teachings—when we look around and see the thousands of the fatherless and widows, whom that charity is constantly employed in rescuing from desolation and despair—perhaps even more than all this, when we reflect that in an age, when party strife and religious sectarianism have attained to a magnitude of dimension and an intensity of bitterness hitherto unknown, MASONRY, also now more powerful, and embracing within its fold greater numbers of Brethren, than ever before, continues steadily to oppose the approach of any of these disturb-

ing, disuniting elements, towards its Lodges of Love, we shall no longer doubt that, as society or association is necessary to the progress and happiness of man, so, for guiding and developing that principle of association, in a pure, virtuous and benevolent direction, no institution or organization of human origin, which the world has yet seen, can compare with our glorious BROTHERHOOD of FREEMASONRY.

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### DISSOLUTION OF THE CERNEAU COUNCIL.

We have in previous articles spoken of the final dissolution of this body in 1848, and shown, as a logical consequence, that the claim of the present Hays' Body to be the successor of that spurious organization, is absurd and unfounded; that it possesses not even the equivocal merit of being the legitimate offspring of an illegitimate parentage. This matter is so well and unanswerably set forth by our able cotemporary of the New York Saturday Courier, in the following paragraphs, that we transfer them to our pages for the benefit of those of our readers who may feel any interest in the question. It may be proper to add that they are in answer to an article which recently appeared in a New York paper:—

In the article referred to, their 'Stupendous Effrontery' was never more apparent, than when the following—which we extract from it—was penned.

"It was left, however, for Dr. Folger, the eminent Masonic writer, to ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite."

We will meet them on this issue, and prove from the work of Dr. Folger, who was the so-called Secretary General of their body when they merely styled themselves the 'Supreme Council of and for the State of New York,' and not as now, for the 'United States, their Territories and Dependencies,' their utter illegality, and the falseness of their pretensions even to be the successor of the Cerneau Council, which was forever dissolved in 1846, and the minutes, seals, &c., of which have been placed in other hands, than theirs, for safe keeping.

For the purpose of 'pricking this bubble of pretension,' we will allow Dr. Folger to speak for himself.

At page 284, after alluding to the union of the so-called Cerneau Council, with the dispersed members of the Council for Terra Firma, &c., through the agency of the Count St. Laurent in 1831-32, Dr. Folger says:

'Owing to great dissatisfaction among the members with regard to the terms of Union, in connexion with other matters, many members withdrew and took refuge in the Rose Croix Chapter Lafayette, other members withdrew altogether. The remnant went on for two or three years, when the Council declined.' \* \* \* 'In 1837 the difficulty occurred in the Grand Lodge, out of which originated St. John's Grand Lodge, that body retaining the Charter and control of Lafayette Rose Croix Chapter. In 1846 the United Supreme Council for the Western Hemisphere was *dissolved* by mutual consent.'

In the above the most casual reader will perceive that the Lafayette Chapter became the property in 1837 of the clandestine and expelled Masons of St. John's Grand Lodge ; and also that in 1846, the Cerneau so-called Council was dissolved, or in other words ended, died.

Dr. Folger then continues as follows :

' But in 1842' (five years after Atwood was expelled, and ten years after the Lafayette Chapter revolted) ' the members of Lafayette Rose Croix Chapter, with H. C. Atwood at their head, had formed a Consistory, which, in 1846 took the place of the United Supreme Council, and reformed a Supreme Grand Council for the United States of America, their Territories and Dependencies.'

Here then we find according to Dr. Folger, that four years before the dissolution of the Cerneau Council, Atwood and his expelled associates had formed a Consistory of 22ds of the Rose Croix Masons in opposition to the body from which he had revolted about the year 1832, and that in 1846 on the death of the Cerneau Council, he with an impudence for which he had no equal, raised by his own dicta all his bastard 32ds into members of a Supreme Grand Council of 33d, claimed to have performed the miracle of raising the dead—of reviving the dissolved Council of which he was never a member.

Dr. Folger further says. ' In 1851, after the Union of the two Grand Lodges'— that is, after the spurious St. John's Lodge was disbanded and absorbed in the Grand Lodge of the State, and Atwood restored, ' that Supreme Council was re-organized under Jeremy L. Cross,' when we will remind our readers it assumed the unheard of name of ' Supreme Council for the Northern Hemisphere,' a particular locality which to this day has never yet been discovered, geographically or otherwise. Its history since then is well known, and its honesty of purpose has in no wise improved.

Here then our readers have the history of this bogus concern from the pen of their own historian, of that ' Eminent Masonic writer,' to whom it was left to ' ripen latent suspicion into absolute certainty, and prick this bubble of pretension, which was most ably and effectually done by his great work on the A. and A. Rite.'

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### W A S H I N G T O N .

We find the following notice of the initiation of Gen. Washington into Masonry, in an interesting sketch of the history of Alexandria, Virginia, in the " Historical Magazine," for Aug. last, from the pen of Rev. LEONARD G. OLSTEAD, Chaplain U. S. Army. The *italics* are our own, and would seem to settle a question concerning which there has been a great diversity of opinion among Masonic writers :—

In Fredericksburgh Masonic Lodge, No. 4, is seen the record of the transactions of a meeting. " George Washington made Apprentice November 4th, 1752," and again, " George Washington passed Fellow Craft March 3rd 1753," and finally " George Washington raised Master Mason August 4th, 1753."

On the 13th day of Oct. 1778 a Convention composed of the deputies from the

Lodges in Virginia, as the record of the first Convention shows, they presented the name of Brother George Washington, as a Mason fit and proper to be the first Grand Master of Masons for Virginia, which honor, when informed of, he declined, for two reasons. First, *never having been Master or Warden of a Chartered Lodge*; and second, his country having claimed his services.

In the Museum were preserved the Mantle of Washington, also the Masonic Apron embroidered by Madame LaFayette, together with the sash, gloves, and knife. Accompanying these were the lines—

SACRED TO THE MEMORY  
OF THE  
ILLUSTRIOS, MOST EXCELLENT AND RIGHT WORSHIPFUL  
GEORGE WASHINGTON,  
Who departed this life Dec. 13, A. D. 1799.

Fame stretched her wings, and with her trumpet blew,  
Great Washington is dead!!!—What praise is due?  
What title shall he have? What honors shall adorn his brow?  
—She paused—and said—“None!”  
His Name, alone! strikes every title dead!

## ANTIQUITY OF SYMBOLS—ORIGIN OF GEOMETRY.

IN ancient times, when language and the art of writing were still in their infancy, symbolical representations were the sole medium of preserving and transmitting to posterity, the experiences and observations of past generations. ‘Geometry,’ says Stieglitz, ‘was the most ancient of all the sciences, it being an art expressive of the invisible powers of the universe. It proved to be the means best adapted to convey to the mind the great truths of nature, to render intelligible the immaterial and spiritual, and to explain from whence the forms of all things originated.’ A knowledge of the first principles of Geometry is therefore requisite, in order to understand clearly, the historical development of architectural symbolism, which plays so important a part in the early history of Free-masonry.

One of the most important and significant geometrical figures, is the right angled triangle of unequal sides. Pythagoras, initiated into the wisdom of India, based his celebrated proposition, (the 47th problem of Euclid) on this triangle. Philo terms it ‘the beginning of the creation of all things, the basis of that particular disposition of matter in every body, which constitutes its *form*.’ By this triangle itself we learn how it was constructed. Nature and its various phases, teaches us that all substances are produced from one germ or first principle; and this knowledge leads us to the truth, that the great *whole* which surrounds us is produced by and proceeds from the primitive creative power, which is *Unity*. To render this evolution intelligible, we connect with it the idea of generation, a *second* power, apparently detached or separate from the first but in reality indissoluble from it. Through the united powers of both, creation begins. To illustrate these ideas, the Ancient made use of symbolical illustrations. Unity was

represented by a *horizontal* line and the second power by a *vertical* line, which united gave the basis of all *form*, and from that union resulted the *right angle*. This was but one element of formation. Having recognized the principle of Unity, including within itself all powers, and again these powers as separated into two, then was evolved from Pantheism, the idea of the *Dualism* of Divine power, which prevails in all cosmogonies. Its fundamental symbol was the *right angle*. The two pillars found at the entrance of Hindoo, Phenician, and Egyptian temples, are symbols of this dualism. So are the two pillars of the Solomonian Temple, the very names of which betray the fact that they were *genetic* symbols.

Thus then, in the right angle, we behold the first geometrical figure that sensibly represents a reasonable idea, and from it others are developed. The ancients perceived that by the addition of a *third* line to the *two* above mentioned, a *whole* might be formed, and *harmony* be established; that without this *third* line, the included space would possess no fixed limit, no distinct *form*. The two lines forming the right angle were then connected by a *third*, and we have the right angled isosceles triangle. By doubling this triangle we have the *square*, and at the same time the principle of opposition, the positive, as represented by the upper, and the negative by the lower triangle. By this square and the circle drawn from its centre, we are enabled to construct all the regular polygons methodically.

Here we have the origin of the elements of Geometry and at the same time the origin of symbols, the representation of immaterial ideas by visible forms, which dating from the earliest antiquity, served as rules and guides for the Masons of the Middle Ages. These geometrical figures thus visibly representing the laws of creation, and enabling the student to trace to their foundation the laws of nature, were adopted as symbols containing within themselves the primitive wisdom. From the knowledge of nature and of nature's laws, sprang the doctrine which exalted the worship of nature to religion.

From the two sides of the triangle, which thus appear as the divine duality or two fold generating power, proceeds the hypotenuse, the *generated product*. This is 'the *Word* from the mouth of God' by which all things have been made; the expression of the creative power, the *Aum* of the Hindoos, the *Honover* of the Persians, *Kolpiah* of the Phenicians, and the *Logos* of the Greeks. Here also we see the *three in one*, the triad or trinity of the Ancients, expressive of the nature of the Deity. It is the development of the primitive into three different powers. *Unity* denotes the *Wisdom* of the Creator from whom all things have emanated: the second power symbolizes his *strength*, through which creation began; and the third imparting *harmony*, *light* and *life*, is typical of that *beauty* which adorns all his creation. These three fundamental powers of creation (Brahma) preservation (Vischnu) and dissolution and reorganization (Schiva) are expressed by the *Trimurti* of the Hindoos. The Egyptian idea of the winged globe and serpents is still more ingenious, the globe signifying the eternal primitive power, the serpents the agency of the Divinity, and the wings, the labors of the spirit. The cube conveys the idea of severe and strict regularity, hence Plato denominates a man faultlessly formed, without blemish in body or soul, a *cubical man*.—*N. Y. Sat. Cour.*

"WHISTLE DOWN THE BRAKES."

BY B. B. FRENCH, G. M. K. T.

WHEN we hear the young apprentice,  
Who has only pipp'd the shell,  
Grandiloquently striving  
Of Freemasonry to tell—  
Giving his elder Brethren  
A touch of knowledge vast!  
We "whistle down the brakes boys,  
He's moving on too fast!"

When we see the young made Master  
Oft rising on the floor,  
When with words—but not with wisdom—  
His shallow mind runs o'er,  
We wish some one a whisper  
Into his ear would cast—  
"Oh whistle down the brakes boys,  
You're moving on too fast!"

When with erring footsteps onward  
We behold a Brother move,  
Whom in our hearts we've cherished  
With an ocean vast of love :  
When we know he has forgotten,  
In his cups, the sacred past,  
We cry, " Whistle down the brakes boys,  
He's moving on too fast!"

All along the world's broad-guage road  
We're rushing toward the tomb—  
Look ahead, the track's encumbered,  
O'er the future hangs a gloom—  
Stop the train, a switch is open ;  
The whistle shrieks its blast ;  
" Down ! Down ! hard down the brakes boys  
We're moving on too fast."

When with truth's banners flying,  
We sweep towards life's goal,  
Our locomotive virtue,  
Fired with religion's coal—  
Relieving the afflicted,  
Raising the downward cast,  
Oh whistle *up* the brakes boys,  
We cannot move too fast.

## MASONIC JURISPRUDENCE.

It always affords us much pleasure to respond to the queries of our Brothers on points of Masonic law and usage, and in rendering our decision we always endeavor to do so without favor or prejudice. In regard to the 'balloting' for candidates, we have had of late several questions propounded to us from various respected Brethren, and we avail ourselves of this opportunity of replying to them in a condensed form.

One Brother writes us, 'it was made known to the Master and Members of the Lodge that at least two or three members had objections to a candidate and could not associate with him as a Mason. The objectors however, contented themselves with making this known, and retired from the Lodge without using the black ball. The candidate was elected in their absence and initiated. A repetition of the same circumstance occurred on the occasion of his passing; the objectors withdrawing from the Lodge, or failing to sustain their objections at the ballot box. The candidate was passed. At the subsequent meeting a ballot was taken upon his application to receive the third degree, when one of the objectors black balled the applicant. Great confusion ensued, the objector openly avowing that he had black balled the applicant and would do so again.'

The Master declined announcing the result, when a resolution was presented and passed, declaring that in balloting for the third degree only objections to Masonic standing would be effectual, and that a Brother had no right to black ball an applicant for causes occurring before the latter was made a Mason. Thereupon the objector, considering that the Lodge had determined to refuse him privilege to vote, withdrew from the room. The ballot was again taken, found clear, and the applicant raised to the degree of Master Mason.'

For the better expression of our views on the above, we shall classify our answer under three heads.

**FIRST.** Can the ballot be reconsidered?

In passing the ballot upon a petition or application it is the duty of the Master of the Lodge, to see that the *sense* of his Lodge is thereby taken and ascertained, and of *this* he should be fully satisfied before he announces the result. As a black ball is not unfrequently cast through mistake, it is a safe rule, and certainly the part of prudence, for the Master, when only one black ball appears, to cause the ballot to be re-passed before he announces the vote, in order that he may avoid such a mistake. But if, in repassing the ballot, the Master is satisfied that the black ball was intentionally cast, the sense of the Lodge [which must be unanimous in order to elect] being thus ascertained, he should announce 'that the candidate is rejected,' and so it should be recorded. After such decisions by the Master there can be no reconsideration. The announcement of the vote is final and conclusive.

**SECOND.** Had the Lodge any authority to disregard the opposition of the Brother or Brethren?

Every member of the Lodge has the right to vote, and may vote as he pleases, and he *cannot* and *must not* be questioned or called to account for his vote, on any pretence or under any circumstances. This principle lies at the very foundation

of the Masonic society, and upon it depends its harmony, peace and prosperity,—nay, we will say farther, its very existence. Otherwise it would be a jarring mass of discordant elements. So important is this principle—this right—that the secret ballot is provided with a view to its enforcement and preservation. Members are required to vote secretly in order that the character of their votes may not be known, and their motives questioned. It must be *preserved* inviolate, and whenever a member objects to a candidate, his objections, unless removed, are fatal to his election, and must under all circumstances be regarded. The Master who would not regard such an objection is unfit to preside; he either does not know his duty, or knowing it does not wish to perform it—and in either case he ought to be deposed.

THIRD. Was not the candidate disqualified for the degrees by opposition to him—and if so, can good and true Masons fellowship with him?

If the candidate possessed the necessary qualifications prescribed by the Ancient Constitutions and customs of the Fraternity, he was certainly not disqualified for the degrees. Opposition to him, it is true, rendered him unworthy, but did not affect his qualifications; for, although by reason of this opposition he was unworthy to take the degrees, yet he was nevertheless, regularly initiated, passed and raised in a just and regularly constituted Lodge, and this being the case, he is a regular Mason in good standing. The irregularity consisted in his election, and not in his taking the degrees by virtue of such election. The Society is frequently imposed upon by bad men, who are regularly elected and take the degrees. Such men are unworthy to be made Masons, yet, having taken the degrees regularly, we are bound to recognize them and fellowship with them, until their unworthiness results in a conviction, and they are suspended or expelled. The election was irregular, but the initiation, passing and raising were regular. The irregularity of his election was the fault and misconduct of the Master, for which the candidate cannot be held responsible, but for which the Master is responsible, and should be most severely punished.—*N. Y. Sat. Courier.*

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#### GENERAL G. CHAPTER OF THE U. STATES.

THE question of the policy and expediency of cutting loose from the General Grand Chapter of the United States, and of thus dissolving that body, is still discussed in several of the State Grand Chapters. Upon this subject my opinions may be peculiar, but they are nevertheless fixed and immutable. If at other times, and under other circumstances, I could be brought to favor such a policy, I would still be unalterably opposed to it now, and in view of the present unhappy state of things in our distracted and divided country. The fierce clash of arms, the belching thunders of the cannon, the blood-stained fields of battle, the black and smouldering ruins of our towns, the devastation of our fields, and the dreary habiliments of mourning in which our people are everywhere clothed, reveal to us some of the bitter and legitimate fruits of this mad and wicked spirit of secession and dissolution. The wild and reckless tendency to disinte-

gration and dissolution seems, for some years past, to have pervaded, not only political, but ecclesiastical bodies, and is now threatening to invade the sacred precincts of our Order, and to take possession of bodies bound and held together by the magic power of the mystic ties of affiliation and brotherhood. Who can say to-day that if the Church had not pioneered the way, set us the example, and taught us the practicability of voluntary secession and separation, we might not now be a united nation, happy and prosperous?

I think it can require no labored argument to prove the wisdom of doing every thing in our power to counteract this dangerous tendency to disintegration, and to bring back the public mind to its original conservatism. It would require as little argument to demonstrate the great folly of giving any further sanction and encouragement to this growing and dangerous tendency by our imitation or example.—*Address G. H. P. Ind.*

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#### MASONIC RELIEF.—DESPERATE COURAGE.

THE whole story is vouched for by a Masonic friend of high standing, who knows the heroine. Her sister, writing from Denver City to Cleveland, whence the lady went west, corroborates the narrative.

The heroine is Mrs. Gerrish, formerly Miss Fannie, daughter of Mr. A. H. Miles, who some years since lived in Newburg, but who has moved his family to Denver City. The husband of the lady lives in Oregon, and she was on her way to rejoin him after a visit to her friends in the Atlantic States. About the middle of May she with her baby were travelling in the Overland Mail Stage Coach, between Denver and San Francisco. The only persons composing the party were herself and baby inside the coach, and one passenger and the driver on the front seat.

About eight miles out from Carson Station the stage was attacked by Indians, who fired into it, killing the two men on the outside. The passenger fell off the coach, but the driver tumbled back on the seat, quite dead, but retaining his hold on the lines and whip.

The horses dashed off wildly, but the Indians continued to fire at the coach, the bullets passing through and through it, but providentially not touching Mrs. Gerrish or her child. With extraordinary courage and self-possession Mrs. Gerrish hid the child under the seat, covering it up with cushions to protect it from the bullets. Then she crawled out of the coach on to the driver's seat—though how this was safely accomplished amid the whistling of the bullets and the mad plunging of the frightened horses, seems mysterious. Taking the reins and whip from the cold and stiffened hands of the dead driver, she got the horses under control, and drove them about a mile, when one of them fell dead from loss of blood.

Here seemed a crisis in her fate. Jumping down from the seat she commenced cutting loose one of the surviving horses, with the purpose of mounting it and galloping off with her baby. She had nearly accomplished her task when the Eastern coach came up over the hill, and the driver, seeing the struggling

horses and a woman among them, whipped up his team and drive rapidly to her relief.

The coach that came up was full of men, and the Indians retreated. Mrs. Gerrish was taken back to the station from which she had come. There she begged the agent to send her forward with an escort, but he said he did not dare to do it, as it was against positive orders. Finding, after a while, that she was the wife of a Freemason, the agent, who was himself a Mason, said he would give her a proper escort if he swung for it, and thus she reached San Francisco in safety, and afterwards joined her husband in Oregon.—*National Freemason.*

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## GRAND CHAPTER OF CONNECTICUT.

This body held its Annual convocation the present year at Hartford, in May last, M. E. Nathan Dickerman, G. H. Priest, presiding. There was a very good attendance of officers and members, and twentyone Chapters were represented. From the opening address of the G. H. Priest, we extract as follows:—

### OUR PRESENT DUTY.

“ While the great question of *free institutions* is upon trial, is it not true that the principles which we profess as Masons are upon trial also? Are not our professions subjected to a test such as we have never before experienced? Hundreds of our Brethren and Companions have gone forth under a patriotic sense of duty, and given their lives a sacrifice upon the altar of their country. Their bodies rest beneath the long low mounds of the battle field, unwatched save by the stars; no monument to mark their resting place, and their identity known only to the “ All-Seeing Eye” of Omnipotence. They went forth confident in the belief, that should they fall, those who were near and dear to them, and dependent upon them, would among Masons find friends who would “ administer relief to their distresses and comfort their afflictions.” Shall it be said that their belief was a mere empty delusion? Shall their blood cry to Heaven to witness our perfidy? That when the hour of trial came we were found wanting? That Masonry is an institution whose members are active and faithful only under the sunshine of prosperity? The hour and time have come to test the great principles which we profess. Let us see to it that we meet the issue with open heart and hand; and prove to the world that in the hour of adversity and trial our charities and sympathies are coextensive with the occasion which calls them forth.”

### OFFICIAL PROMOTIONS.

“ There is an evil which exists, arising from a principle which seems to have been established in many of our Chapters, of promoting officers in subordinate stations in *regular succession*,—not so much for their capacity to fill the superior office, as from a feeling that common practice has made it due to them, when once in the *line of promotion*. A Companion may discharge the duties of a subordinate station to the satisfaction of every member of his Chapter, and be entirely incompetent as a presiding officer; and yet, in consequence of this practice, much injury is liable to be done through the incapacity of superior officers. The character and the prosperity of a Chapter depend in a great measure upon the qualifications of its presiding officer; and so long as this custom is continued, much care should be

taken in selecting officers for the minor positions, and Companions should be selected not only with reference to the office which they are to occupy immediately, but for their capacity for all the superior offices. It would be well that this practice should be done away entirely, and Companions selected with respect to their qualifications for each particular office. By so doing the Chapter would be better served, and much ill feeling prevented."

The following Resolutions were adopted by the Grand Chapter :—

PATRIOTIC RESOLUTIONS.

" *Resolved*, That as Royal Arch Masons, in view of the terrible civil war, which is now, and for more than two years past has been, desolating a large portion of the land, we renewedly acknowledge our obligations to be true to our country ; our earnest sympathies are with the armies of the Union ; our prayer is that God would smile upon their efforts and crown them with victory ; that rebellion may be subdued, and peace return to bless us ; and that the time may soon come when again

'The star-spangled banner in triumph shall wave  
O'er the land of the free and the home of the brave.'

" *Resolved*, That in view of the wide spread distress resulting from the conflict between the Government of the United States and the insurgent States, it is the duty of Masons,—professing to believe it incumbent on all men to relieve the distressed,—to show their faith by their works, soothing the unhappy and sympathising with their misfortunes every where, and so convincing the world that extensive as is human want, so extensive is Masonic charity."

We give in this connection the following extract from the very able Report of the Committee on Correspondence :—

" In our last annual report, we gave emphatic utterance to our honest sentiments of loyalty, believing it to be the imperative duty of every true Mason to raise his voice against the treason and the traitors ; and it affords us great satisfaction to know that our sentiments are heartily approved, not only by our Companions within the jurisdiction of this Grand Chapter, but by those of every Grand Chapter with which we have been in correspondence during the year. From every quarter of the land, from every Grand High Priest, from every Committee of Correspondence, from every special committee on the state of the country—so far as their utterances have reached us—come evidences of patriotic devotion to the priceless political and Masonic inheritance bequeathed us by our fathers. It is impossible for us to express to our Companions the extent to which our spirit has been refreshed by an inspection of the patriotic sentences contained in the proceedings of corresponding Grand Chapters. That our Companions of this Grand Chapter may share with us in this refreshment, we purpose to lay before them in the course of this report, brief extracts from the documents which have afforded so much satisfaction. And, Companions, as you listen or read, let your own determination of devoted attachment to the right be strengthened ! Let your strong resolutions of obedience to the Constitutional authorities of the land be invigorated ! Let your fixed purpose of resistance to the mad schemes of anarchists and destructionist be more firm and indestructible ! And above all, let it be the fervent prayer of every true Mason, in his daily invocations to our Supreme Grand High Priest, that He would in great mercy stay the torrent of Rebellion, put an end to the horrors of War, and restore the blessings of Peace, and Union, and Prosperity, and Happiness, to every portion of our widely-extended National Domain."

## GRAND CHAPTER OF MISSOURI.

THE Annual Communication of this Grand Chapter was held at St. Louis in May last. Twelve Chapters were represented,—a small number perhaps as compared with former years and more prosperous times, yet a nucleus around which the Companions of this afflicted State will again hereafter assemble in strength and gladness. There was also a falling off in the usual attendance of Grand Officers, but still there were enough present for business, and a hopeful spirit seemed to pervade the body. Companion O'Sullivan, in his report on foreign correspondence, noticing the proceedings of the Grand Chapter of Vermont, feelingly refers to the sufferings of the Order in his own State as follows:—

“The Grand High Priest expresses his gratitude for the many mercies with which God has blest them during the past year. Aye, truly should he be thankful to God. Peace and quietness reign in the Green Mountain State. No homes invaded, no disquietude around their firesides, knowing but little of the terrible strife which is wasting and desolating the land. These are indeed blessings which men should be grateful for, and they should show their gratitude by a kindly sympathy with those jurisdictions and Companions who have had to witness much of human suffering and human sorrow. Bear with us Companions, one and all—deal not harshly with our short-comings. Do not, from your quiet and secure homes, undisturbed by war's red glare, say to us of the border jurisdictions, ‘Stand aside, I am holier than thou.’ We have many difficulties to overcome totally unknown to you; and while we do not yield to any in our devotion to the perpetuity and unity of the Government under which we have so long lived and prospered, we believe our mission for the present to be the allaying of strife and discord, and the encouragement and cultivation of kind feelings, of brotherly regards.”

And in concluding his report he says—

“Let us, as Royal Arch Masons, remember that our mission is to reconstruct; to rebuild our moral temple; to restore, not to destroy; to reconcile differences, not to widen them; and having professed to have learned to ‘subdue our passions,’ let us prove the sincerity of our profession by our practice. If true to our teachings, we will labor to allay, not excite the passions of our fellow-men, and will remember, that however much some of our Companions may have forgotten the precepts of our Order, we look forward to the time when, regretting the past, they will again unite with their Companions everywhere, and be found, as of old, worshipping at the same altar, praying to the same God.”

M. E. James N. Burns was elected Grand High Priest, and after his installation delivered a brief address, from which we make the following extract:—

“Adhering, with faultless devotion, to the ‘Government of the country in which we live,’ ‘obedient to the laws,’ and ‘submitting to the decisions of the Supreme Legislature,’ we yet proudly ignore all differences, religious or political, and preserve for ourselves and our posterity the ancient, honored and beloved Institution of Royal Arch Masonry, which can never be rightfully affected by any change of government, political institutions, or tumults among men. Decay—written in imperishable characters upon every thing else under heaven—will not dare ap-

*proach our sacred temples so long as Royal Arch Masons repudiate and denounce every departure from our time-honored teachings.*

“The red hand of civil war and commotion, which has fallen heavily upon us, and which even now deprives us of the counsel of so many of those venerable and enlightened Companions who have hitherto met us in this sacred place, is still agonizing the whole country, retarding its prosperity and filling the land with mourning, still our cherished tenets are unchanged. As Brethren and Companions we have met with the same fraternal spirit as of yore, in this Tabernacle of our Fathers, to ‘*render unto Caesar the things that are Caesar’s, and unto God the things that are God’s.*’

“And now, my Companions, having nearly completed the labors of this Grand Convocation, we soon return to our homes to engage in the sad struggles of life—exemplifying, by our conduct, the character of our Institution. May that exemplification be approved by the sages of the Royal Arch who have preceded us into the presence of JEHOVAH; and may we never forget that the Institution of Freemasonry, preserved from the *frail Delias* who seek to destroy its great pillar of strength, and girding its loins with the genius, wisdom and spirit of past ages, will yet *subdue the passions* of a whole people as of a single individual, and again vindicate its exalted character for usefulness, by hastening the glad period when our bleeding Brethren and countrymen can joyously exclaim, there is ‘*Peace on earth, and good will toward men.*’”

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### GRAND CHAPTER OF MAINE.

THIS Grand Chapter held its Annual convocation at Portland, in May. M. E. Comp. John J. Bell, G. H. Priest, presided, and there was a large attendance of Grand Officers and Representatives of Chapters. The address of the G. H. Priest is an interesting paper, from which we extract as follows:—

#### DECISIONS.

During the past year I have made the following decisions in answer to questions submitted to me.

1. The officers of a regularly constituted Chapter may be installed by any Past High Priest.

2. The rights of honorary members are to be determined by the By Laws or regulations of the Chapter admitting them, there being no general law upon that subject. Two kinds of honorary members seem to have been recognized in Masonry:

1st. Those who having been active members during a long life, are excused from any further labors except such as they may choose to perform. Such honorary members, although exempt from dues are not to be necessarily summoned to meetings nor required to vote, yet may do so if they choose, and may at their choice take any active part in the work of the Chapter, but the Chapter cannot require it of them.

2d. Distinguished Brethren have been created honorary members, as a mode of showing the appreciation the Chapter entertain of their Masonic ability and virtues. Such members would have no right to vote, or otherwise participate in the active labors of the Chapter. They may be members in this last sense of more

## GRAND CHAPTER OF MAINE.

Chapters than one, but not in the former sense. If the By-Law which admits honorary members is silent upon their rights, they may perhaps be determined by a consideration of which of these classes was intended by the Chapter in admitting them. I doubt the expediency of honorary membership.

3. The Grand High Priest has no authority to grant a dispensation to fill a vacancy in the Council of a Chapter, occasioned by death, although he may in a subordinate office.

4. If a Brother has been elected to take the degrees in a Chapter, but before advancement objection is made by any member of the Chapter, the ballot is to be regarded as still open; and the Companion making his objection known to the High Priest, the latter will announce to the Chapter that objection having been made to him by a member of the Chapter, the candidate is rejected. This is in accordance with a recent decision in the Grand Lodge. Had the candidate been advanced, the matter might stand in a different light.

### THE LATE COMP. C. B. SMITH.

Charles B. Smith, for nearly half a century an active working Mason in all the degrees cultivated in this jurisdiction, deceased August 1, 1862. Companion Smith was a Past Master of Oriental Lodge at Bridgton; five years Master of Ancient Land-Mark Lodge in Portland; twelve years High Priest of Mount Vernon Chapter, in which he was an office bearer from 1819 to 1848, with the exception of only six years; Grand Scribe of this Grand Chapter in 1824, and Grand Secretary for several years. Grand Secretary of the Grand Lodge for many years. Those of our Companions who formerly attended the Grand Convocation will remember Companion Smith as an active and zealous Mason, whose knowledge of the Institution was at the service of his younger and less learned Companions. For several years past he has not been able to attend our meetings from a paralytic affliction, yet his memory has been preserved and will long be preserved by those who had the advantage of his society and assistance in the past.

### DISPENSATIONS.

The Committee on Foreign Correspondence will report upon the proceedings of other Grand Chapters, those matters which will be of interest in this jurisdiction. I notice by the proceedings of the Grand Chapter of California, that in that jurisdiction, when a dispensation is granted for conferring the degrees, a fee is required to be paid for the use of the Grand Chapter; perhaps such a law here might be of use, and might check somewhat the desire to receive the degrees out of the regular course. In truth, my experience leads me to the belief that more evil than good arises from the system of dispensations, and that it would be much better for the Institution if neither emergencies nor dispensations were allowed as sufficient reason for disregarding our wholesome regulations. But while our present system exists, there would seem to be no reason why a special privilege like that should not be a source of revenue to the Grand Chapter.

During the past year the war in which our country is engaged, so far from coming to that end which is the desire of every patriot, has been extending to more gigantic proportions. Not far from a million of men who ought to be Brothers are now in arms for the overthrow or the support of our national existence. It is no more than natural that the mind of the Mason, reverting to the influence which it has been our aim to exert through the lessons of our mysteries, should inquire if this great fraternity may not do something to restore peace to the land. Great is

the influence which as Masons we can exert ; but truly Masonic as the desire certainly is, I cannot believe that any action we as Masons can take, can at this time do good. In softening to some extent the hardships of war, in promoting the remembrance even among the ferocities of conflict of the universal Brotherhood of man, and of the duties of mercy and charity, a noble field exists, truly consonant to the spirit and genius of Masonry, while she can hardly approach the field of controversy without receiving some stain upon her mantle—without losing some portion of her universality. The great mission of Masonry in this conflict is, to remove the harshness of human passion, by forming a neutral place, where men of all parties may meet to practise the highest duties which man owes to his fellow, where the distinctions of North and South, of abolitionist and secessionist are unknown, but all are Brethren. Not that Masonry would hold the least countenance to rebellion ; for the contrary has been the uniform teaching of the fraternity, and no true Mason can be disloyal. Yet in the Lodge no distinction is to be made, but all are to be taught that beneath all differences of party or sect there is a universal Brotherhood of man. Even now may this beneficial influence be exerted ; and when, as we hope may soon happen, Peace shall once more return to our beloved country, and her flag fly out before the breeze unchallenged through the whole of her rightful domain, then will the influence of our Institution in its silent might, remove much of the bitterness and enmity which the war will leave ; then will Masonry prove by its fraternal bonds the truth of its claim to an origin almost divine. Far more good can we thus do, than, by throwing our Order into the arena of strife, endeavor to bind the passions of men.

#### REPORT ON CORRESPONDENCE.

The Report on Foreign Correspondence is from the able pen of Comp. Rev. Cyril Pearl, and is a well prepared document, as all his Reports are. The following is the conclusion of the Report, and we commend it to the reader :—

One of the important interests of Royal Arch Masonry which was to have come up definitely in our meeting at Memphis, was that of Uniformity of Work. From various unofficial sources we learn that the Grand Council, to whom that question was referred at Chicago in 1859, held a meeting, attended also by eminent Companions not on the committee. It is reported that they were successful in agreeing upon a system of work which they will commend to the Grand Chapters of the country, as the work designed to harmonize the several jurisdictions. The delay occasioned by the failure of the late meeting may not prove a permanent damage in this respect, as we may in the mean time learn more thoroughly the lessons of patience and fortitude which our national disasters are fitted to impress. If these disasters shall lead us to clearer views of the value of union and the strength it imparts—if we shall more clearly see the importance of the G. G. Chapter as an instrument of such union—we may secure permanent and substantial profit from present disaster. We will not despair of such a result. The fiery ordeal, through which our national government and our civil institutions are now passing, seems destined to accomplish a noble work in developing, elevating and purifying our national life, in accordance with the exalted purpose indicated by the inspired words of the great leader of the hosts of Israel, before he ascended the mount of vision, to view the promised land and close his eyes in death.

“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.”

So we firmly and devoutly believe the furnace of affliction in which our Great High Priest, the Captain of our salvation, is now pleased to try our Royal Institution, is not heated for purpose of destruction, but to humble and prove and elevate—"to purify the dross and take away the tin"—and fit us for a nobler work than we have yet achieved or attempted.

We have spoken freely and repeatedly in previous reports of the nobler mission of Freemasonry in relation to the integrity of our national union, and the harmony of its disturbing elements. We have nothing to recall—nothing to abate—nothing to regret on that score, unless it be that we could not have uttered more earnest and well chosen words, that might have roused and swayed the Royal Craft for worthier achievements and more cordial sympathy and charity.

A more commanding voice is speaking now—to be more distinctly heard when the noise of battle is hushed and the red hand of violence shall no more smite, nor the eye of malice kindle with savage ferocity over garments rolled in a Brother's blood. Now abideth *Faith, Hope, Charity*—these three—but the greatest of these is **CHARITY**.

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### THE ORDER IN VERMONT.

THE Grand Lodge of Vermont met in Annual Communication at Burlington, in January last, but from some unknown cause the Proceedings failed to reach us until last month. There was a large attendance of officers and members, and a full delegation of representatives of Lodges.

The Grand Master, M. W. LEVERETT B. INGLESBY, Esq., read his Annual Address. It is a well written document, and should be read in all the Lodges of the jurisdiction, for its wholesome advice and sound suggestions. He congratulated the Grand Lodge that "no disturbing cause, either at home or abroad, has arisen to mar the pleasure of the present assembling," and "peace, quietness, and such prosperity as is compatible with the unhappy condition of our beloved country, prevail" among the Lodges of the State. He objects to the indiscriminate granting of Dispensations for conferring the degrees on candidates out of time, and says, "it is not enough that the candidate should have been sitting quietly within sight and hearing of our Lodge-rooms, restraining from any attempt to connect himself with us, when his presence might have been pleasant, his influence salutary, until the occasion arose when he thought there might be some advantage in being known as a member of our Order." He has, therefore, declined to grant Dispensations in all such cases.

Touching our duty as Masons in the present condition of the country, the Grand Master patriotically and truthfully says—

"There can be no doubt, no mysticism in regard to our duties in the present crisis of affairs. As men, as citizens, it is our duty to rally around the constituted authorities, giving to them such support, such encouragement as lays in our power; regulating our political action, each by his own conscience, always in subordination to the laws of the land, wherein alone is the true freedom, *freedom under law*. As Masons, ever exemplifying at home or abroad, as well in the political arena as on the tented field, the sublime truths emblazoned upon our banners: *Truth, Justice, Charity and Brotherly Love*. And oh! my Brethren, when the unholy contest

ceases, and heavenly peace again smiles upon the land, then let the good genius of our Order appear, diffusing itself throughout the length and breath of the land, like the good Samaritan, bearing corn and wine and oil. While the contest rages, are there no battle-fields, where ministering angels may well be found? No unfortunates needing our care? No bitter, angry feelings that kindness may calm? Truly, our duties well done, will leave us little time to seek out others, of, to say the least, doubtful utility."

It would seem from what he says of the Work and Lectures, that Morris and his conspirators have been at work among the Lodges in Vermont. We extract as follows:—

"It has been suggested to me that the work in our Lodges was being changed in some particulars and without authority." \* \* \* \* "The record of this jurisdiction has always been of too high a character to allow of any tampering with it from any source. I can only trust that no Secular Lodge or member thereof will forget, that to the Grand Lodge of Vermont alone does it or he owe Masonic allegiance, and from its constitutionally appointed officers should it or he derive the instruction necessary to the carrying forward the works of the Order." \* \* \* \* "The work of preparing and disseminating what is called the true work and lectures seems to have received a new impetus from some source, and, if I am correctly informed, there has been a large increase of those *books in cypher*, which this body has spoken so strongly against. I can but commend the zeal and earnestness with which many of our best Masons, young and old, have devoted themselves to ascertaining and disseminating the true work. Yet, I can but most earnestly warn against a course which seems to me liable to cause trouble in the future. To no man's sleeve should Masonic or any other faith be pinned. Read carefully the able and eloquent exposition of this matter from the pen of our lamented late Grand Master Tucker, and then seek not to draw from a *foreign source*, what he so ably showed you could be so much better obtained from your present Grand Lecturer. Our traditions are verbal, not written, transmitted from mouth to ear and so handed along down the generations of men. I trust they may always be so preserved."

How melancholly, and yet how truthful, the following sad picture:—

"My Brethren:—The year just passed, has been an eventful one in our nation's history; its record is written in blood. The minds of men, the whole frame-work of society are convulsed and shaken to the very core. The old things seem passing away amid the crash and carnage of battle fields, the deep roar of the cannon and the mournful wail of the dying. Forth from the weltering piles of dying and of dead, comes forth the sad, sad cry, to what end? What is this *new*, that is ushered in by such sights and sounds, fierce, deadly striving of Brother with Brother, at which Angels must fain weep? As yet no answer comes. Amid such scenes our record yet preserves its pages pure and unsullied. Still the mourning lines are around them. Where be the accustomed faces we were wont to see? Some are away amid privations, perils; o'er the forms of others, the green mounds are heaped high. Youth, manhood, reverend age, each has contributed its quota."

The Grand Master, after a just tribute to the memory of several Brethren who have been removed by death the past year, thus beautifully concludes his excellent Address:—

"The generation which reorganized the Grand Lodge of Vermont has nearly passed away. The heads, white with the snows of many winters, which decora-

ted the seats before me and where I now sit, have been gathered to their rest. A remnant of that noble band still comes up to their ancient temple, to offer the sacrifice of kindly, loving hearts and matured intellects. With kindest greetings we welcome them, thankful that their counsels are yet spared to us, trusting that their presence will inspire us to adorn that, which *they* built up with so infinite pains. And when to each of us comes the summons, it may find us, each in his station' with his armor on, doing with his might that which is appointed to him to do, and so this inheritance we have received pass unimpaired to those who come after us.'

We do not notice anything in the Proceedings of special interest to the general reader, except that they indicate a healthy condition of the Order in the jurisdiction. The Report of the Committee on Correspondence is a well prepared and interesting digest of the doings of other Grand Lodges. This much to the credit and good taste of the Committee, that it is free from the spirit of fault finding and hypercriticism which too often characterize such documents.

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### THE ESOTERIC USAGES OF MASONRY.

A few weeks since, in reply to a query from a valued Brother, we defined to the best of our ability, and in as concise terms as possible, the 'Exoteric usages, of Freemasonry. The same querist has again favored us with another note, in which he fraternally desires us to state what are the 'Esoteric usages.' We comply, with as much brevity as possible.

'The Esoteric usages, consist in that secret science pertaining to the priestly functions of every age and nation, which can only be imparted to others by those who have received it in like manner from predecessors who were similarly empowered to confer the same, by a continuous authority, coming down from that immemorial age when God founded the priesthood among men, by teaching Adam the fundamental principle of animal sacrifice. These usages contain the oral traditions of Freemasonry.

1. Regeneration by a symbolic *death*, or end of a vicious life, as the result of various trials and proofs of ceremonial initiation, and the *resurrection*, or beginning of a virtuous life, by firmly resolving upon and voluntarily assuming solemn imprecatory obligations of fidelity thereto, after undergoing these trials and proofs.

2. Mature sanctification or progressive regeneration by three symbolic degrees, or stages of initiation, corresponding to the three stages of human life—infancy, virility and senility.

3. Final glorification or perfected sanctification, represented by a sublime display of the ultimate restoration of the maturely sanctified to the original purity of man in creation, and thus regaining for him the ecstatic enjoyment of the beatific vision of the divine presence.

4. Mystic signs and tokens as the symbols of unutterable thoughts, and as a medium of universal communication between the virtuous of all nations and people, notwithstanding their diversity of language.

5. Mystic words, commemorating the original divine unity of language, and

symbolizing one grand omnific name to be revealed to men, the true pronunciation of which shall unfold to them the long lost secret of immortality and primitive happiness.

6. Typical figures and symbolic emblems, delineating those doctrinal dogmas and precepts of virtue by ocular representation to the mind.

7. Allegorical narratives and scenic impersonations to actualize, exemplify, illustrate and enforce those principles of holiness and virtue—*N. Y. Sat. Cour.*

### MASONRY, ANCIENT AND MODERN.

THE dissemination of Masonic doctrine, and the traditional record of the important events which preceded, accompanied and followed it, commenced with the erection of that grand structure, the Temple of Solomon. From Judea to Phenicia, and thence by easy and natural stages to each nation distinguished for its love of the arts and sciences, the instructed eye of the well-taught Mason may trace in the slight vestiges which still survive the encroachments of time, the dim pathway of the ancient Craft, of which he is a member. The dependent state of human nature—the need of help on the one hand, and the readiness to bestow aid on the other—the one as wide-spread as the human family the other the child of liberal and refined education and trained humanity, are the springs and sources of the Masonic Brotherhood, and form the close alliance of the Mystic Tie. Originally invented and enforced for the defence and support simply of operative Masons, it became, at length, a beautiful and peculiar characteristic of the speculative. Thus, down the stream of time it comes to us; now submerged in the whirlpools that engulfed empires, and made nations their playthings, then stamping its existence in the ministers, abbeys and palaces which piety or luxury loved to erect. In these we trace the footprints of the successors of those who erected pillars, the one on the right and the other on the left of the beautiful porch that yielded access to the Temple of Jehovah. But now all this is changed. No longer does the True and Accepted Mason work out his apprenticeship in very deed and truth, and carve his credentials in the solid rock. No longer does the Fellow Craft adjust with square, plumb, and level, the rough work of the apprentice. No longer does the Master or overseer of the work, supervise the actual labor of his inferior. But Masonry in these days, abandoning these proper elements of toil, teaches all the great elements of religion and morality, of common brotherhood and universal charity, through these tokens and symbols of a time long past. Deep in the mystic vaults of her representative Temple she rehearses the lessons of bygone ages. From the ground floor on which her acolyte presses his first step, on through the glorious porch, the winding stairs, the middle chamber, the holy of holies, every foot print of the initiate is on ground hallowed by the associations of the past. Masonry is meant to be as universal as the world, its love all embracing, extending wherever the cry of suffering innocence and helplessness goes up to Heaven. Fully combining in itself this great system of teaching by symbols, and this other great element of enlightened and systematic charity, Masonry survives to-day in all the splendor of her superb proportions, glorious in her original beauty, en-

riched by the labors of five and twenty centuries, filled with the wisdom and learning of all nations and tongues, founded on the solid rock, course upon course, bearing aloft the noble fabric, with doors inexorably closed against the vile, the base and cowardly, and ever open for the faithful and true.—*Anon.*

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### ANTIQUARIAN YEARLY DINNER AT BREMEN, UNDER MASONIC PATRONAGE.

THIS was established 1650 by the founders of an institution for the benefit of poor captains, sailors, and their families. The dinner is served just as it was 200 years ago. At two o'clock all the Bremen shipowners and invited guests, varying from two to three hundred, meet at the old house of the Navigators' Relief Company, to partake of the memorial dinner, in one of the building, with the names and the coats of arms of past benefactors painted on the dark woodwork of the walls. At 3, P. M. the doors of the dining room are thrown open, and in nautical voice and language you hear, "All hands above and below, hallo! Come to dinner!" The flags are a multitude on the walls, and conspicuously appears the Star Spangled Banner. The plates are marked 1789, and for 74 years they have been brought out to grace the board. The huge silver spoons, the great silver tankards, each holding a galloo; the old steel knives and forks, the wooden fish knives, the little paper of pepper on one side, and the little paper of salt on the other side of each plate, (their ancestors had no castors,) the piece of brown paper under each plate, (their fathers did not change knife and fork with each course, but wiped them themselves on brown paper,) all add interest to the table.

Their ancestors sat at the table five or six hours; so do these. Most substantial soup, with a palpable flavor of meat, eaten with chicken boiled till it is falling in pieces, and black bread, cooked in soup and then expressed, and the dry-bread served again, and wine, white and red, before each plate on the first course. Plain boiled fish, served with potatoes and gravy, constitutes the second course. Now rises one of the three mercantile directors of the institution (there are also six captains as directors) and bids the company welcome, and to "make themselves at home." The third course has a multitude of dishes: sausage, cutlets, sauer-kraut, boiled beets, boiled beef, boiled veal, boiled ham, all following each other in immediate succession, and the infinite variety of vegetables. Two ship captains now rise and taking the huge silver tankards of old thick strong beer, and striking the tankards three times against each other, bow and drink. They hand it to the next two, and so it passes the entire length of the table. Local toasts are now given.

The fourth course consists of roast beef and roast veal, with delicious plums and stewed apple and salad. The fifth of bread, butter, cheese, then coffee and cigars, the coffee being sweetened with molasses.

The ladies are in a secret gallery, peeping from behind the banners, known to be there, yet not visible. Songs are sung and patriotic airs, different songs in different parts of the hall, and the fumes of two hundred cigars fill the room. All is mirth and life.—*National Freemason.*

## R. W. JESSE P. PATTEE.

{The following Resolutions were adopted by the Grand Lodge of Massachusetts, Sept. 10, 1863.]

WHEREAS, it has pleased the Almighty Disposer of events to send the messenger of death again among us, admonishing us by the removal of young as well as old, of our frailty; while not only the aged but the vigorous and the useful are taken from our midst; and

Whereas, in the removal by death of our late beloved Brother, R. W. Jesse P. Pattee, we are called to mourn the removal of one beloved and honored for his devotion to Masonic duty—Therefore

*Resolved*, That while we grieve that we must for awhile be separated from one who with us was so active and zealous, who devoted so much of his time, his thoughts, and his means, for the promotion of true Masonic culture, we desire to gather from his example a new motive to fidelity, and a new incentive to devote, as he did, our best exertions for the promotion of all that is true, manly, generous and brotherly, in our Masonic relation.

*Resolved*, That while we deplore his loss, we are comforted in the reflection that as he was, while with us, faithful over a few things, we believe that he will be admitted to the reward of the faithful and the true.

*Resolved*, That we deeply sympathize with his family in their bereavement, and with the Lodge over which he formerly presided.

*Resolved*, That a copy of these proceedings be sent to the family, and entered on the Records of the Grand Lodge.

## DECISIONS.

THE following decisions were recently adopted by the Grand Lodge of New Jersey:—

1. If a profane is proposed and elected in Lodge No. 1, and fails to present himself within the required time for initiation, and afterwards is proposed in Lodge No. 2 and rejected, has the Lodge No. 1 a right to receive his petition and elect him again? If no, what rights has Lodge No. 1 or 2 in the premises? Your committee consider that if the candidate fails to present himself in Lodge No. 1 for initiation within the required time, and makes application to another Lodge, all claim between him and Lodge No. 1 is dissolved and lost; and if he applies to another Lodge and is rejected, he stands in relation to the first Lodge the same as if he had never been proposed and elected therein. Such candidate cannot again make application and be elected in the first or any other Lodge within the jurisdiction, without the consent of the Lodge in which he was rejected.

2. After a Lodge has conferred upon a candidate the first or E. A. Degree, (such candidate having paid the sum required to entitle him to the first Three Degrees of Masonry) and a member protests against his farther advancement, can the members so protesting be compelled to give his reason for such protest? To this question your committee report that they are of opinion that the member protesting cannot be compelled to give his reason for such protest; but in case of his refusal the Lodge may disregard it and advance the candidate.

**LET THERE BE NO INNOVATION. FORTY  
CENTURES BEHOLD OUR DEEDS.**

THE work of destruction, is undoubtedly more easy than that of reconstruction, and if the Craft had not been forewarned in time, the most dangerous conspiracy on record, emanating from the brain of the American Cagliostro Morris, would have laid our Temples in ruins; and the work of reconstruction would have been found less easy than the work of destruction.

The modern reformers, as Carlisle said of Voltaire, have a torch for burning, but no hammer for the building. Could they accomplish their ends, could they succeed in tearing down the splendid and time honored institutions which the instinct first, and then the reason of men, have built up around life, they would sit like the genius of the earthquake, amid the broken columns and dissevered fragments of some magnificent city, without the power to move a single stone to rear a new edifice.

Freemasonry, while occupying a conservative position, while protesting against the visionary projects, the everlasting unrest of Masonic speculators of the present day, has notwithstanding their efforts to destroy all that is old and venerable, good and worthy of preservation, an exalted mission yet to perform on earth, a mission of mercy, kindness, and good will towards men. The opponents of innovation, of fraud, all good Masons should gird themselves up to the work, not in the spirit of ostentation or noisy clamor—like the Cagliostros—or tumultuous zeal—like the young and inexperienced—but silently, soberly, and earnestly. The whirlwind will toss the waves and uproot the forest, but the mariner trims his sail, and the husbandman goes forth to the genial and steady breeze. The violent shower will swell the torrent and deluge the earth, but the dews that fall silently will still nourish the leaves and grass and give beauty and freshness to the flowers. The august memories of the mighty past, that throng around us, should make us avoid innovation, whether of charlatans, or others, and incite to great deeds, in defence of the purity of our rites and ceremonies when threatened by assassins. Masonry opens a traditional perspective, the grandest in all history; all that can exalt the ideal or awake the pulses of eloquent emotion is connected with our institution. We claim kindred with a long line of the ancient, honored, illustrious dead, who have adorned the Society by lives of intellectual and moral excellence, reaching from the present, back to the misty times of long past centuries. Every Mason should feel, (while scoffing the speculating innovator and destructionist) a majestic presence of sublime ages and histories with him at all times, and act worthy of his ancient and exalted lineage.

Napoleon, when desirous of inciting his soldiers to deeds of highest daring and greatest heroism, pointed to the tall and majestic pyramids, that loomed up majestically in the distance, and exclaimed 'from yonder summits forty centuries look down upon you!' To our Masonic Brethren, whom we appeal to, to avoid every attempt at innovation, destruction, or change to promote private interests, may we not say, 'be ye always steadfast,' for from the summit of that grand temple designed by wisdom, executed by strength, and adorned by beauty, forty centuries behold your deeds.'—*N. Y. Sat. Courier.*

## BALLOTING FOR CANDIDATES.

SOME very erroneous ideas exist in regard to the manner of selecting material for the Masonic edifice. It is not unfrequently the case that the candidate's qualifications are made the subject of discussion in open Lodge, both prior and subsequent to the ballot, and even after his rejection an effort is sometimes made by his friends to single out those who felt it to be their duty to exclude him, and to demand of them a reason for so doing. There are also numerous instances in which the candidate is in full possession of all the facts concerning his rejection, within a few hours after it occurs. All this I conceive to be wrong, and in direct violation of the established usages and principles of the Order. For our mutual protection and to guard against these very evils, the secret ballot has been instituted, and to its imperious mandate every Brother should in silence yield implicit obedience.

“While it is both a privilege and a duty to investigate the character of the candidate, yet the information thus derived is not designed to be heralded abroad as an element of discord, but should be treasured up in our own breasts as the basis of our action in the case before us. I hold further, that one Brother has not even a right to make known to another how he has or how he designs to vote. It is the duty of every member, silently and patiently, to await the result of the ballot, and when that is announced, there let the matter end. If the candidate has been rejected, it is enough for him to know that fact, and any Brother who presumes to communicate more than this, does so in violation of his Masonic obligation. I believe the true doctrine on this point to be, ‘Let not thy right hand know what thy left hand doeth.’ I am fully persuaded that a strict adherence to what I conceive to be the design of our laws and usages in this particular, will remove all cause of complaint and avoid much contention and strife.—*G.M. of Iowa.*

## RAPID INCREASE OF MASONRY.

THE Grand Master of the Grand Lodge of Kentucky in his annual address the last year says—

“This is the sixtythird Grand Annual Communication of the Grand Lodge of Kentucky. At the period of its organization in the latter part of the year 1800, there were but five Masonic Lodges at work in all the region west of the Alleghany mountains. Less than two hundred Masons comprised the whole body of those who wielded the mystic level and square in all the Mississippi Valley. The symbols of savage device were the only hieroglyphics; the words of Christian missionaries the only expressions of peace and good will. Now, how changed! More than 3,000 Lodges, more than 100,000 Masons, are the harvest of little more than half a century of Mason-work, while every village has its coterie of banded craftsmen, and every graveyard its Masonic symbols. In Kentucky, more than 300 Masonic Lodges attest the earnestness with which Masonic principles have been inculcated here, and give promise to coming time of a yet brighter and more glorious day of Masonic success, although its progress has been, and may, like all other interests in the land, continue to be checked for a period by the baneful blasts of this stupendous and deplorable civil war.”

## BLACK-BALLING CANDIDATES.

THE Grand Master of the Grand Lodge of Canada, speaking, in his last Annual address, of the practice, which, we regret to say, has obtained, to some extent, elsewhere than in Canada, of black-balling candidates, not from any disqualification of the applicant, but out of spite to the Lodge; or for the gratification of a malignant temper, lays down the following rule for the government of the Masters of Lodges in his jurisdiction, whenever occasion may call for their interference. The rule is general, and in force in this country:—

“I cannot, however, refrain from saying that several Masters of Lodges have shewn culpable carelessness in conducting the ‘ballot’ for initiates, and have permitted any but a proper Masonic feeling to militate against the admission of men, known to be of honorable and unimpeachable character. They cannot be too particular in preserving the purity of the ballot, and when members have forgotten themselves so far as to *declare beforehand* that, because the proceedings of their Lodge have sometimes run counter to their individual wishes, they will black-ball *any or all* candidates presenting themselves, the Master’s bounden duty is to *deprive that member for a time of his privileges*, and report him to higher authority. The book of Constitutions looks upon any violation of the secrecy and sanctity of the ballot, as so flagrant an offence, that for a first, the punishment is to be a severe Masonic censure, and the second, expulsion. There is no middle ground laid down. The ablest Masonic writers, have ever declared in forcible language, that the Master is invested with power that he may promote the happiness and prosperity of his Lodge. Harmony therein is of paramount importance, and the comfort of the whole must not be permitted to be jeopardized by the misconduct of one member. The Master of a Lodge must not allow its discipline to be infringed, its purity to be encroached upon, or irregularities to prevail which may bring it into disrepute.”

## MASONRY IS A SCIENCE.

THE excellent Brother, who now, and for some years past, has so worthily and acceptably filled the responsible station of Grand Master of Masons in Minnesota, the M. W. Bro. A. T. C. Pierson, some years since, in writing to a cotemporary, used the following language, which was as well expressed, as it was truthful.

“I believe the great ‘strength’ of Masonry lies in its ‘harmony,’ and that harmony exists just in proportion to the amount of ‘light’ that is diffused among the Brethren. I never knew a hive of drone bees filled with honey; I never knew a mechanic of even ordinary worth that learned his trade by seeing others work only; I never knew a lawyer or physician, or astronomer, or chemist, that arrived to even mediocrity in his profession, unless he availed himself of every means in his power for advancement.

“Masonry is a science. Masons have work to do. Masons are combined as a hive of bees are—they are combined to dispense charity to the poor and penniless the world over,—is not that to them sweeter than honey? What will enable them to master the science, perform the work, or dispense the charity of the Order?—‘light.’”

## MASONIC CHIT CHAT.

**THE OLD WORK, AND WHERE IS IT?** Our cotemporary of the Cincinnati 'Review,' whom we (says the N. Y. Courier,) are glad to find is doing good work, not only in favor of the legitimate bodies of the A. and A. Rite but also in exposing the turpitude of Cagliostro Morris, and his 'Conservators,' in a recent article thus galluses to the pretensions of the latter:—

"But—'the old work, and where is it?' Echo answers—'where?' Certainly Wilson has it not; Barney, after the Baltimore Convention, did not have it; Reed did not pretend to teach it, and Morris, above all others, differs widely from it. He *may* have had, at the beginning of his crusade, very nearly the Webb work; but he has altered and changed it some half dozen times himself, each time getting farther from the original standard. But even yet he would have us believe that whoever 'differs from him in word, syllable, letter, or character, just in that differs from Thos. Smith Webb!' Impudence and humbuggery combined could go no farther." So say we.

**GRAND CHAPTER OF NEW JERSEY.** This respectable and intelligent body of R. A. Masons held their Annual Convocation at Trenton on Wednesday, September 9th, every Chapter in the State being represented. The meeting was entirely harmonious, and their work was begun, continued and ended in the true Masonic spirit.

The officers elect for the present year (the G. H. Priest declining a re-election) are: Companions John Sheville, G. H. Priest; Charles M. Zeh, M. D., D. G. H. Priest, E. H. Bird, G. King; John Carter, G. Scribe; Rev. W. H. Jefferys, G. Treasurer: John Woolverton, M. D., G. Secretary.

**AN IMPOSTOR.** We are requested to caution the Lodges against A. D. BARTLETT, machinist, who was recently a resident of Blackstone, in this State. He hails from Lodge No. 37, Davenport, Iowa, by which Lodge he was *expelled* about two years ago. He has been in the army.

We understand that the *Boston Consistory*, 32d will meet at Freemasons' Hall on the *third* Friday of each month, during the Winter. The other bodies of the Rite will also meet once a month, at the same place, on such evening as the Halls are disengaged, and as occasion may require.

**ANOTHER CHANGE.** We notice that the Body in the city of New York styling itself a Supreme Council has recently added *Canada* to its jurisdiction, making its present title "The Supreme Council for the United States, their Territories and Dependencies, and *Canada*." They might at least have spared the lawful jurisdiction of the "Supreme Council of England and Wales, and the British Dependencies." We suppose the next move will cover the entire world. It might be a convenience, however, if they would fix upon some definite title, and limit to their jurisdiction, though the latter is not, of itself, of much consequence.

**DEATH OF AN AGED BROTHER.** Died in Ware, Mass., Aug. 26, Bro. Benjamin Wilson, of Framingham, aged 86 years. Bro. Wilson was a very prominent member of Middlesex Lodge, in Framingham, for many years; also a worthy Companion in Concord Royal Arch Chapter, and is said to have been the oldest Freemason in the State.

GODEY'S LADY'S Book for October has been for some days in the Bookstores. "The Sister's School," is the title of the frontispiece, and is one of those charming pictures which add so much to the value of this popular work. The Fashion Plate and other embellishments are in the usual style of excellence. The principal articles are "Leah Moore's Trial," a well written and interesting tale; "The Sister's School;" "A Dish of Foibles;" "Pursuit of Wealth under Difficulties," concluded; "The Village with one Gentleman," a dramatic sketch; "The Modern Cinderella;" "The Vertical Railroad," and "Aunt Sophie's Visits." The other departments are all well filled, making the number rich and readable.

# THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the WORK, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixtyfive cents* a single copy, or seven dollars (\$7.00) a dozen;—for those bound in cambric, *sixty cents* a single copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*

Boston, March 25, 1861. *Freemasons' Hall, Boston.*

## RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Sectre tary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*  
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a *correct, useful, and valuable Manual.*

WINSLOW LEWIS, *P. G. M.*  
JOHN T. HEARD, *P. G. M.*  
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL.

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